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A

CONCISE VIEW

FROM

HISTORY AND PROPHECY,

OF

THE GREAT PREDICTIONS

IN THE

SACRED WRITINGS,

THAT HAVE BEEN FULFILLED;

ALSO OF

THOSE THAT ARE NOW FULFILLING, AND THAT REMAIN TO BE ACCOMPLISHED.

By FRANCIS DOBBS, Esq.

MEMBER FOR THE BOROUGH OF CHARLEMONT, IN IRELAND.

IN LETTERS TO HIS ELDEST SON.

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Advertiſement.

THOSE who wiſh to be more fully acquainted with the great events that have taken place in the world, will find them recorded in nine ſmall volumes, written by Mr. DOBBS.

The firſt eight are this day publiſhed, by J. MOORE, 45, *College-Green*, and bring down the hiſtory of all nations to the year 1715. From ſome unlooked for diſappointments, the 9th volume cannot be publiſhed ſo ſoon, but will come out in the courſe of the next month, which will complete the hiſtory to the preſent day.

The price of each volume is 3*s.* 6*d.* Britiſh, ſewed in marble paper; and thoſe who have got the firſt four, may have the remaining five, at the above price.

DUBLIN, 29*th. NOVEMBER*, 1800.

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A CON-

A

CONCISE VIEW

OF

Hiſtory and Prophecy,

&c.

LETTER I.

Treats of the Creation, and from thence to Noah's Flood.

MY DEAR BOY,

I BEHOLD with infinite ſatisfaction, that you are already eager in the purſuit of knowledge. I am alſo pleaſed to find, that Hiſtory is your favourite ſtudy, becauſe it well deſerves that preference which you are inclined to give it. But there is, my ſon, another ſubject blended with hiſtory, which is of ſtill

more importance. I mean the ſacred Scriptures. It ſhall therefore be my taſk, to give you a general view of the world from the Creation to the preſent æra, and to point out to you the mighty plan by which the Creator is bringing Adam and all his offspring to immortal happineſs and glory.

It is pretty generally agreed, that this earth was formed 1656 years before the Flood. Many controverſies have ariſen, as to the time from thence to the birth of Chriſt; but the opinion moſt adopted is, that the Meſſiah was born in the year of the world 4000. The Chriſtian æra, in common uſe, would however place his birth in the year 4004; as the ableſt inveſtigators have agreed, that Chriſt was born four years prior to the period we aſſign to it.

We find in the beginning of Geneſis, that God, after forming all other things, made man in his own image, and gave him the name of

of Adam. From his ſide Eve, the firſt of women, was taken, and preſented to him as his companion. Theſe parents of the human race were then perfectly innocent, and perfectly happy; but the Devil, in the ſhape of a ſerpent, tempted Eve to eat of a fruit which was forbidden, and ſhe prevailed on Adam to be the partaker of her guilt. Thence the miſery of their offspring. It pleaſed God, however, to comfort the fallen pair with a promiſe, that in the courſe of time the ſeed of the woman ſhould bruiſe the Serpent's or Devil's head, and reſtore mankind to that felicity which they had forfeited.

There is, no doubt, a myſtery in this account. But is not every thing we ſee a myſtery to us? We behold the ſun—the moon—and all the firmament of Heaven. We behold the ſeed become a plant—that plant bear fruit—that fruit, ſeed—and that ſeed be again productive of itſelf. We behold our own exiſtence, and all the wonders of the human frame; and

though we know that all theſe things are, yet we cannot in the ſmalleſt degree comprehend them. Then let us not diſbelieve Scripture, becauſe of the myſterious truths which it contains.

From the Creation to the Flood but little is recorded. Cain the firſt-born of Eve, ſlew Abel his virtuous brother. Enoch, one of Adam's poſterity, was highly diſtinguiſhed for his righteouſneſs, and carried up to Heaven without taſting of death. And as to the generality of mankind, we are told, they fell into the moſt abominable depravity, Noah and his family alone excepted.

God now determined to bring an univerſal deluge on the earth. Noah was, therefore, ordered to conſtruct an Ark; and he, and his ſons, together with their wives, and a ſufficient number of birds and other animals, for future generation, having entered into it, every other creature was deſtroyed.

All

All parts of the earth confirm the truth of this miraculous event; the ſkeletons of animals, from different climes, being frequently diſcovered in the bowels of countries, where they were never known to have been natives; and ſhells, and other productions of the ſea, are found not only in the midſt of vaſt continents, but alſo on the tops of the higheſt mountains. I know there are unbelievers of great abilities, who have endeavoured to contradict the ſacred authors in regard to the Flood, as well as in other things; but I truſt, on a fair and impartial inveſtigation, you will be convinced, that Scripture is founded on a rock of truth that cannot be ſhaken, and that all which is oppoſed to it, ariſes from fable and abſurdity.

LETTER II.

Obſervations on the State of the World when Solomon aſcended the Throne of Iſrael in the Year 1019 *before Chriſt.*

AT the acceſſion of Solomon, the Iſraelites were certainly more powerful than any ſtate that had yet appeared upon the earth; but as this is not commonly received, I ſhall give you ſome reaſons that confirm my opinion.

When Abraham firſt went into the promiſed land, we know to a certainty that it was not entirely inhabited; for Lot's herdſmen quarrelling with his uncle Abraham's, Lot had his choice to what hand he ſhould remove; which could not have been the caſe, had that country been fully occupied. There is another ſtriking proof of the humility of ſtates at that period. Four kings had conquered five, and plundered Sodom of what it contained. In it Lot had at that time dwelt; and Abraham, hearing

hearing of his nephew's misfortunes, purſued the victorious kings with no greater force than 318 of his own ſervants; and yet this handful of men was adequate to the object, for he proved ſucceſsful, and recovered the ſpoil. Now the promiſed land was only a few hundred miles from the plains of Shinaar; and we may fairly ſuppoſe, no high degree of population had then taken place even in the countries neareſt to that wherein the diſperſion happened.

Great diſputes have ariſen as to the time which elapſed between the Flood and the call of Abraham; but there is no doubt, that 430 years was the exact period from the laſt event to the deliverance of the Iſraelites. It is admitted, that Abraham was called 1923 years before the Chriſtian æra. The deſtruction of Pharaoh and his hoſt in the Red Sea, was conſequently in the year 1493. Now, before that dreadful cataſtrophe, Egypt was more powerful than any other nation upon earth; but

but ſhe was only powerful by compariſon, as I ſhall preſently ſhow.

It may not be unneceſſary to enlarge a little on the ſuperiority of Egypt, before the deliverance of Iſrael. There were many countries much nearer to the diſperſion; and it may naturally be aſked, why ſhould this nation be greater than they? The anſwer is, however, plain and ſatisfactory. Egypt was, of all parts of the earth, the beſt calculated for producing corn. When the Nile retired within its banks, which it uniformly did, after having overflowed the low land for a great part of the year, the ſlime that was left was ready to receive the ſeed; and, without either expenſe or trouble, the moſt fruitful crops were ſure to ſucceed. In other countries, manure was to be found out, and the arts of tillage were to be invented. It naturally followed, that the inhabitants chiefly lived by their herds and flocks, and on the fruits of the earth. But this mode of life cannot admit of

a cloſe

a cloſe and numerous ſociety, which is the attendant of agriculture alone. This is the reaſon why Egypt, though remote from the plains of Shinaar, was the firſt ſtate during the captivity of Iſrael; and with this agree the beſt accounts of the world.

I ſhall now endeavour to aſcertain the ſtrength of Egypt in the year 1493 before Chriſt. We know from Scripture, that only 600,000 Iſraelites were at that time fit to bear arms; and yet they appeared ſo formidable to the Egyptians, that their male children were put to death for a conſiderable time before that period. Now many inſtances ariſe in hiſtory, of multitudes of ſlaves being kept in ſubjection by a few, who have arms and excluſive power. It might therefore be argued with great probability, that the Egyptians were inferior in population to the poſterity of Jacob; or elſe they would not have deprived themſelves of ſo many ſlaves, who would have been ſubſervient to their intereſts. But I will ſuppoſe them equal, or

even ſuperior in number to the Iſraelites; and in that caſe, the moment Pharaoh and his hoſt were deſtroyed, the houſe of Jacob became a greater and more riſing people than the remnant of the Egyptians.

We find the Iſraelites, from this period, ſometimes puniſhed and ſometimes proſperous; but they never were a powerful people till after the acceſſion of David. The progreſs of Egypt, according to Sir Iſaac Newton's plan, in his admirable Chronology, is exactly conformable. By the cataſtrophe of the Red Sea, the Iſraelites gained the aſcendency, and kept it till after the reign of Solomon: but in the times of David, Egypt was riſing faſt to power under its monarch, Ammon. In my next æra, you will alſo find Seſoſtris ſubjecting ſeveral countries during the reign of Solomon; and when Judea had paſſed its ſummit, and was weakened by the ſchiſm between the ten tribes of Iſrael, and thoſe of Judah and Benjamin, the ſame conqueror found

found no difficulty in taking Jeruſalem, and in purſuing his Aſiatic expedition This agrees with both reaſon and Scripture: but had the Egyptians, as many alledge, been ſooner raiſed to empire, it would have been actually contrary to the natural progreſs of theſe two ſtates, after the deliverance of the children of Iſrael.

The only empires that are even ſuppoſed to have exiſted before that of David, are thoſe of Egypt, Aſſyria, and Babylon. Having diſcuſſed the queſtion as to the firſt, let us now inquire about the exiſtence of the latter. The firſt great monarch of the two laſt countries, according to Scripture, was Pul, who began his reign in the year 790 before Chriſt. That no great nation exiſted there in the days of David, is certain; becauſe his conqueſts reached to the Euphrates. After the reign of Solomon, Seſac, or Seſoſtris, not only extended his arms as far as David had done, but actually ſubjected Aſſyria and

Babylon. It is therefore clear, that there was no great Aſſyrian or Babyloniſh kingdom, from the acceſſion of David to the times of Pul. But according to Cteſias of Cnidus, who wrote between three and four hundred years prior to the birth of Chriſt, there was a great empire in this part long before the days of Abraham. His Ninus muſt indeed have been very near, if not actually the ſucceſſor of Nimrod or Aſhur; and though the diſperſion in the plains of Shinaar ſo lately happened, Ninus is repreſented as at the head of millions. All Aſia and Egypt are ſaid to have been ſubjected by him. Semiramis, his queen and ſucceſſor, according to the ſame author, rendered Ethiopia and Lybia alſo tributary; and ſhe is likewiſe ſaid to have employed two millions of people in building immenſe walls round Babylon, beſides a number of other extravagancies.

You have already ſeen from Scripture, the ſlender ſtate of population in the times of Abraham.

Abraham. What then muſt have been the ſituation of the earth, as to its inhabitants, in one century after the diſperſion? The whole human race were aſſembled in the plains of of Shinaar, when that event took place; and from this and other circumſtances, we may ſafely ſay, there were not as many men upon the earth at the time Cteſias introduces Semiramis, as he gives that queen to build her walls of Babylon. Beſides, no great kingdom ever was deſtroyed but by means of ſome other nation: and were it even poſſible that a Babyloniſh or Aſſyrian empire could have exiſted before the days of David, where was the ſtate that did or could deſtroy it?

But the fact is, that Cteſias wrote, either from the invention of his own brain, or from vague accounts unworthy of his notice. He was himſelf a Greek, and, except being phyſician to Cyrus, the brother of Artaxerxes Mnemon, he had no opportunity of knowing the real hiſtory of thoſe affairs; and it is now agreed,

agreed, that he was even unacquainted with the true accounts of the times ſubſequent to Pul. All the kings he mentions, inſtead of having any affinity to Babyloniſh or Aſſyrian names, are of Egyptian, Perſian, or Grecian origin. The things he relates as having ſeen, are alſo ſtamped with ſelf-evident falſehood. Ariſtotle, who lived a little more than a century after him, declares he is unworthy of credit; and yet he is the only authority for an Aſſyrian or Babyloniſh empire, before the days of David.

Sir Iſaac Newton reconciles the reign of Ninus and Semiramis, with the real hiſtory of thoſe countries, by ſuppoſing they were different names for Nabonaſſar and his queen. Nabonaſſar was the ſon of Pul; and his acts, with thoſe of his princeſs, you will hereafter ſee do accord with ſome of thoſe deſcribed by Cteſias; and Herodotus on one occaſion ſays, that Semiramis lived only five generations before Nitocris, who was mother to the laſt king

of

of Babylon; which ſtrongly corroborates Sir Iſaac's conjecture. But be that as it may, I truſt I have proved, that no great empire ever aroſe in Aſia, prior to the reign of Solomon.

Let us now attend to the ſtate of the world in the year 1019 before Chriſt. Of the fine arts and ſciences but little was known in theſe early times. Letters, aſtronomy, and navigation were in their infancy. Other branches were ſcarcely begun; and iron, the moſt uſeful of all metals, was but a few years diſcovered.

The religion of the world was idolatrous, the Iſraelites alone excepted; but the particular idols and forms of worſhip are ſcarcely named; and it was not for a conſiderable time afterwards, that the heathen mythology was reduced into any kind of order.

It may not be amiſs here to obſerve, that, before the deluge, the common age of man

was

was from 8 to 900 years. After the flood it was only 4 or 500 years; but as population increaſed, we find it gradually diminiſh, till at length in the days of David, ſeventy or eighty years was conſidered as the ſtandard of longevity.

The few nations which had riſen to any degree of conſequence in the year 1019 before Chriſt, and the ignorance which then prevailed, are ſelf-evident proofs of the ſmall ſpace which had elapſed from the laſt peopling of the earth; for, as every particular nation has, at one time or other, been in a ſtate of nature, ſo was it with the world at large. At this early period little was known, but every ſucceeding age added ſome degree of knowledge; and even at this day we find new diſcoveries that are likely to be ſerviceable to mankind. There is, however, one material diſtinction in this compariſon: it is, that particular ſtates have in ſucceſſion riſen to greatneſs, and gone into decay; whereas the world, though with

ſome

ſome interruptions, has as yet been only progreſſive in improvement. It too will attain its ſummit; but before it does, we are to look for the moſt important of all events: what that event is, will more properly come in elſewhere; and I ſhall therefore, for the preſent, withhold my thoughts on futurity,

LETTER III.

Obſervations on the State of the World when Pul founded the Aſſyrian and Babyloniſh Empire, 790 Years before Chriſt.

THE great hinges on which early chronology turns, are the reigns Bacchus, Seſoſtris, and Seſac, over Egypt—the Argonautic expedition—the Trojan war—and the return of the Heraclidæ into Peloponneſus. Now Sir Iſaac Newton conceives, that theſe three Egyptian kings were, in fact, but one perſon; and if this can be aſcertained, a great foundation will be laid for explaining ſome of the obſcureſt periods in hiſtory.

That Seſoſtris and Bacchus were one and the ſame, will appear from a few facts admitted by all hiſtorians. The Egyptian Bacchus married, or kept, Ariadne, the daughter of Minos, king of Crete. Now ſhe was forſaken by Theſeus, when he was a youth; and from different

different circumſtances mentioned by Sir Iſaac, Theſeus could not have been leſs than fifty years old at the time of the Argonautic expedition: it therefore follows, that the Egyptian Bacchus muſt have lived, at leaſt thirty years prior to the time of that voyage.

Seſoſtris placed his nephew Prometheus at Mount Caucaſus, where it is allowed he remained thirty years before he was relieved by Hercules. His releaſe happened when the Argonauts were on their adventure; and Æetes, who had been placed at Colchis by the ſame king, was then alive; conſequently, Seſoſtris muſt have lived ſomewhat about thirty years before that memorable undertaking.

But Egypt is deſcribed as a great and united kingdom under both theſe princes. Both are recorded for long and glorious reigns, and are painted as amazing conquerors, with very little difference as to the countries which they ſubdued. It is, therefore, ſays Sir Iſaac, impoſ-

ſible that they ſhould be diſtinct men; and in his opinion the miſtake aroſe from the different appellations which were given to Seſoſtris by the countries that yielded to his arms.

Seſoſtris and Bacchus being the ſame, let us ſee who was Seſac. Rehoboam, king of Judah, began his reign exactly 979 years before Chriſt. It was in the fifth year of his reign that Seſac made himſelf maſter of Jeruſalem; and the Bible admits of no earlier Egyptian invaſion. If, therefore, it can be proved, that the Argonautic voyage happened between thirty and forty years after this ſubjection of the Jews, it will place Seſac at the very ſame period in which it is already proved Seſoſtris and Bacchus muſt have reigned; and this invaſion of Judea alſo agrees exactly with the progreſs aſcribed to thoſe heroes in their conqueſt of Aſia.

Sir Iſaac, by a variety of calculations, fixes the Argonautic expedition in the year 937.

But

But to his accounts, which are taken from the generations of different families, and which can hardly be erroneous, he adds a proof, which appears to me the ſtrongeſt and moſt incontrovertible that can be given of a period ſo remote and ſo obſcured by fable.

The firſt ſphere or delineation of the heavenly bodies had no name for a ſtar or conſtellation, which did not allude to the perſons or tranſactions of the Argonauts, or to things antecedent to them. Sir Iſaac, therefore, concludes it was made at that time, and for that very occaſion. For if it had been later, ſome of the ſtars would no doubt have taken their names from ſomething ſubſequent thereto; and if earlier, the events or perſons of that voyage could not have been introduced.

By this firſt ſphere, the ſun is repreſented in a courſe through the conſtellations, which Sir Iſaac deſcribes; and as from what is called the equation of the ſun, it varies a degree in

every

every ſeventy-two years, Sir Iſaac calculated to what year its ſituation, in the firſt ſphere, would anſwer, and he found it to be the year 937. Thus wonderfully does he eſtabliſh the true date of that event; and, conſequently, that Bacchus, Seſoſtris, and Seſac, were only different names for one and the ſame conqueror.

Having aſcertained this memorable æra, the time of Troy being taken will eaſily follow. Many children of the Argonauts were at that ſiege; and Helen, the ſiſter of Caſtor and Pollux, was the cauſe of that war. It therefore happened about one generation later; and Sir Iſaac cannot be far, if at all wrong, in fixing it about the year 904. This alſo aſcertains the period when Æneas went into Italy, and the reign of Dido at Carthage, together with cotemporary events.

In ſupport of this being the true date of the Trojan war, Sir Iſaac alſo draws a concluſion from

from ſome expreſſions in Heſiod. That author lived in the generation next after Troy was deſtroyed, and ſays, on one occaſion, that the ſtar Arcturus, in his time, roſe juſt at ſunſet, ſixty days after the winter ſolſtice; and Sir Iſaac, on trying back, finds that it did ſo about the year 879.

From the Argonautic expedition, we can alſo trace the return of the Heraclidæ into Peloponneſus. Hercules was an Argonaut, and it was the fourth generation from him that accompliſhed that return. Generations of eldeſt ſons, which was the caſe in this inſtance, are found to be longer than that of kings; for the brothers of kings do ſometimes ſucceed, and revolutions do likewiſe happen. From eighteen to twenty years is, therefore, found to be the medium for the laſt; whilſt the former is averaged at twenty-ſix or twenty-ſeven years. And, according to this calculation, Sir Iſaac places the return of the Heraclidæ about the year 825.

When

When I firſt took up Sir Iſaac's Chronology, it appeared to me very difficult to comprehend; but when I conſidered all the material events of early hiſtory, and found them not only correſpond, but to be alſo confirmed by the deſcents and intermarriages of the greateſt families of antiquity, I became ſatisfied, that it was at leaſt near the truth; and I contemplated, with wonder, the abilities of that man, by whom ſuch confuſed ideas had been reduced to order.

In regard to the fables I have touched on, there is little doubt but they relate to real facts, though painted ſo greatly out of nature. But the true uſe of univerſal hiſtory is a knowledge of men and manners; and to be able to trace, age after age, the progreſs of arts, ſociety, and nations. By ſuch a view, you will likewiſe be able to ſatisfy yourſelf of what credit is due to thoſe authors who give exiſtence to nations totally incompatible with the Sacred Writings. If, indeed, as ſome daring

unbelievers

unbelievers have aſſerted, ſuch things could be made appear, it would ſhake the authority of Scripture; but the fact is far otherwiſe. See how the firſt nations of the earth agree with Noah's flood, and the diſperſion of the people in the plains of Shinaar. In the year 790, how well do the then exiſting kingdoms correſpond to the natural progreſs of mankind after their ſeparation? and as we proceed, you will ſee other ſtates ariſing according to the ſame order.

I ſhall now point out to you the ſtate of the arts and ſciences during this æra. The firſt knowledge of letters, aſtronomy, and navigation, ſeems to have ariſen among the Edomites. On their diſperſion by David, they carried theſe different things into the countries where they took refuge. The Egyptians and Babylonians particularly improved on aſtronomy: and the Greeks were alſo able to delineate the ſituation of the heavenly bodies; but all calculations of eclipſes, and all

 juſt

juſt notions of the ſhape and motion of the earth, were totally unknown.

The firſt introduction of ſails ſeems to belong to the Egyptians; but the Phœnicians very ſoon took the lead, not only of them, but of the whole world in naval affairs. They alſo excelled all others in manufactures and metals. Architecture was likewiſe getting forward, in conſequence of their diſcovery of iron. But ſtill theſe things were in a very humble ſtate when Pul began his empire.

In phyſic, Chiron had a conſiderable knowledge as to the cure of wounds, and was well acquainted with ſimples. Æſculapius his diſciple excelled him, and left two ſons named Machaon and Podalirius, the firſt of whom was famous in ſurgery, and the latter became well acquainted with phyſic.

As to letters, the progreſs muſt as yet have been very ſlow; for there was not one ſingle

proſe

proſe writer among the heathens prior to the year 790. It has indeed been alledged, that Sanchoniathon wrote before that period; but in my next æra, I ſhall ſhow you where Sir Iſaac has more correctly placed him. Poetry, as is uſual with every infant ſtate, was yet the language of the world; and even of thoſe productions, the works of Homer and Heſiod, who flouriſhed ſoon after the Trojan war, alone have reached us.

I ſhall next call your attention to the ſtate of religion, and ſee how it alſo accords with Scripture. Abraham was particularly choſen by the Supreme Being to give riſe to a nation that ſhould revere his name. The deſcendants of Abraham for ſome centuries were without power; but at length they drove out the Canaanites, and took poſſeſſion of the promiſed land. The Egyptians, amongſt whom they remained for a long time, were idolaters. The Phœnicians, Syrians, and every other nation, except the Iſraelites, were

idolaters. How then are we to account for this ſingularity in the poſterity of Jacob? For though they ſometimes fell into the abominations of their neighbours, yet they as conſtantly returned to the belief of only one great and inviſible God. No other nation under heaven had any juſt idea of the Deity. This is no idle ſpeculation, but a truth admitted by every hiſtorian. How then can you conceive it even poſſible, that the Iſraelites ſhould have been thus ſingular without a divine interference? But in every thing the Sacred Writ is confirmed by the prophane.

Thus, my dear ſon, do I wiſh to accompany a knowledge of the world with thoſe ſublime truths which lead to an hereafter. I want you to take in one great and comprehenſive view of this terreſtrial wonder. Without it all muſt ſeem to be in confuſion: whilſt, with it, every thing will appear to be in order. Every nation—every art and improve-

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ment—and every great event—are only movements of one immenſe ſyſtem; and that ſyſtem is leading to an eternity, in which all who are capable of it will be for ever happy.

LETTER IV.

Obſervations on the State of the World when Cyrus founded the Medo-Perſian Empire, 536 Years before Chriſt.

FROM the year 790, to the year 536, before Chriſt, a gradual, but at the ſame time a wonderful progreſs took place in the advancement of knowledge and ſociety. Aſſyria, Babylon, and Lydia, had indeed paſſed their ſummit, yielding to a more virtuous, and conſequently a more powerful body of men. But another people were now improving on all the arts that had before enlightened the world.

Theſe were the Greeks, both of Europe and Aſia Minor. Their buildings diſplayed a ſuperior taſte, and muſic and poetry began to flouriſh amongſt them. To the Egyptian and Babyloniſh knowledge of aſtronomy, Thales had added the mode of calculating eclipſes,

eclipſes. To him is likewiſe aſcribed the aſcertaining of the Little Bear being ſo near the North Pole, as to be the beſt direction for mariners. Thales alſo entertained juſter notions of the Deity than any other of the early heathens. He defined God to be a Being without beginning or end, who knew our thoughts and actions, and to whom virtue alone could be acceptable. The ſect called Ionic took their riſe from this philoſopher; and their principal tenet was, that water firſt exiſted, and that out of it God created all things.

The laws of Draco and Solon were engraven on wooden tables. Before this, the regulations of the heathens were handed down by tradition, or fluctuated at the will of thoſe in whom abſolute power was veſted. This was, therefore, a great ſtride in the Athenians to the ſecurity of life and property; and the influence of their example ſoon extended into other countries.

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The drama had its origin in the days of Solon, under Theſpis, who introduced it at Athens; nor do we know that men and women were ever before perſonated for public entertainment. Hierophylus, a Grecian ſurgeon, ſomewhat about the ſame time, began the ſtudy of anatomy: and we find Sanchoniathon, Beroſus, and Manetho, giving a beginning to proſe compoſition. In the art of navigation, an immenſe progreſs had been made; for the voyage round the Cape of Good Hope, under the direction of Pharoh-Necho, king of Egypt, is really aſtoniſhing. Add to this, that although the firſt ſhip among the Greeks, fit for any thing but coaſting, was the Argo; yet now almoſt every iſland and ſtate of Greece poſſeſſed conſiderable fleets, with which they carried on commerce, planted colonies, and even decided their quarrels on the ocean.

The firſt and moſt ſimple form of government was monarchical. This was naturally derived

derived from the patriarchal ſtate. But men too often found in the ſovereign a tyrant; and as the world became more enlightened, they thought of means to prevent ſuch an abuſe of power. We therefore find the Greeks trying the ariſtocratic, the democratic, and mixed forms of government. At Sparta and Rome they had limited monarchies, admirably calculated for good order, without deſtroying the liberty of the ſubject: for though the laws of Sparta were far from eligible, that was no fault of the conſtitution; and I am inclined to think its form of government, except that one king would have been better than two, preferable even to that of Rome. But when we compare both laws and conſtitution together, the Roman government was certainly the wiſeſt that had yet appeared amongſt mankind.

A vaſt progreſs was made towards the ſettling of Europe, between the reigns of Pul and Cyrus. But nothing can more ſtrongly

prove the thinneſs of its inhabitants, than the beginning of Macedon, juſt in the neighbourhood of Greece. New kingdoms cannot ariſe in the midſt of populous or civilized nations; and the ſingle city of Ægæ could neither have been built, nor have grown to conſequence, had there been any powerful ſtate in that quarter. In Italy, behold alſo the humble beginning of Rome. And though colonies were every day planting in Spain, France, and other parts, thoſe countries are as yet ſcarcely known even by name. The infancy of the world, and its progreſſion, appears from another circumſtance. Fabulous accounts are ceaſing, and mental powers begin to be more prized than bodily ſtrength. Before the times of Pul we find mere brutal qualifications obtaining every honour. But now the ſeven wiſe men of Greece are in higher eſtimation than conquerors. Solon and Lycurgus are placed before Hercules, Achilles, and all the Grecian warriors. And even in Rome, the peaceful virtues of Numa, were preferred to

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all the ambitious actions of Romulus, its bloody and its conquering founder.

Thus every thing proves the progreſſion of the world. Its ſtates, its inhabitants, its arts, and its conveniencies, are increaſing, in a regular order. What then becomes of mere aſſertions, and the wild unfounded conjectures of ſcepticiſm? How are we to conceive, that the earth and its inhabitants have exiſted from all eternity? Where is the Chineſe empire in the year 536 before Chriſt, which unbelievers aſſert to have exiſted before the Scripture account of the creation of the world? On what grounds is it that men dare ſet up opinions, contradictory to all true hiſtory, both ſacred and prophane? opinions, that are totally incompatible, not only with the Bible, but with that progreſs of population—of ſociety—of knowledge—and of ſtates—which cannot even be controverted.

As to you, I am not afraid of your being miſled, becauſe I truſt you will be well ac-

quainted with the real and beſt accounts of the world: but I cannot read without deteſtation, the works of men, who, by their perverted abilities, ſeek to overturn thoſe divine truths, which are the real foundations of virtue and human felicity. To thoſe who diligently ſeek, ſuch attempts will for ever prove ineffectual: and I moſt ardently pray, that your life may be ſuch, as to make you conſider annihilation the moſt horrid of all ideas; whilſt, on the other hand, you will contemplate an eternity of exiſtence, as the brighteſt and moſt glorious hope that is afforded to mortality.

LETTER V.

Obſervations on the State of the World when Alexander the Great overturned the Medo-Perſian Empire, 331 Years before Chriſt.

IN this æra two very important changes took place, as to the greateſt powers of the world. The Greeks, and particularly the Athenians, were ſo brave and virtuous when Darius Hyſtaſpes mounted the Perſian throne, that they were able to bid defiance to the utmoſt exertions of him and his ſucceſſor: but they ſoon copied the vices of the Aſiatics; and at length became ſubſervient to Philip and his ſon Alexander. At that period the Macedonians were leſs luxurious, and infinitely more warlike, than the Greeks: but the moſt effeminate of the forces led by Alexander, were far ſuperior to the beſt of thoſe which ſerved in the armies of Darius Codomanus: and the conſequence was, the total ſubverſion of the Medo-Perſian empire.

Whilſt

Whilſt ſome ſtates had thus ſunk beneath their own depravities, and the Macedonian, or Grecian empire, had gained its ſummit, other nations were riſing into conſequence. Carthage, Syracuſe, and Rome, were becoming formidable in their reſpective quarters. The deſcendants of Gomer were alſo filling all the northern and weſtern parts of Europe: and fiſhing and hunting being, as yet, their only means of life, even thoſe extenſive regions were become too narrow to contain them. Thence the excurſions of the Gauls, who paſſed the Alps in ſearch of new ſettlements: and thus every epocha diſplays the increaſe of population, and the riſe of new and diſtant nations.

Navigation and commerce now begins to wear a ſettled aſpect. Carthage took the lead in both, and we find her anxiouſly ſecuring a pre-eminence in theſe important branches. Thence her commercial leagues with Rome; the firſt we hear of in the world. The Greeks,

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and alſo the maritime parts of the Perſian empire, likewiſe poſſeſſed extenſive navies: and their various quarrels were frequently decided on the water. But this period is ſtill more remarkable for the progreſs of the finer arts, and in them the Grecian ſtates, both of Europe and Aſia, and particularly Athens, moſt peculiarly excelled.

Architecture, painting, and ſtatuary, flouriſhed through all the Grecian cities. Muſic was alſo highly improved; and poetry was greatly cultivated. Pindar excelled in lyric compoſition. Æſchylus, Sophocles, and Euripides, were eminent for tragedy; and Hermippus, and particularly Ariſtophanes, were diſtinguiſhed by their low and comic humour.

Early in the æra I now treat of, Parmenides invented rhetoric. The greateſt Grecian orators ſoon after made their appearance in ſucceſſion; and Demoſthenes, the moſt celebrated of them all, has not been excelled even to this day.

day. The greateſt heroes and moſt diſtinguiſhed patriots amongſt the Greeks are likewiſe found between the reigns of Cyrus and Darius Codomanus: but in the very ſame ſpace we behold the Grecian nations paſs their ſummit of virtue and improvement, and haſten to decay.

Hippocrates, another Greek, brought phyſic to ſo great perfection, as to be yet in high eſtimation. Aſtronomy was improved on by Aniximander, the diſciple of Thales; and Cleoſtratus, Harpalus, and Meton, added to that knowledge. In the year 444, Herodotus, a native of Halicarnaſſus in Aſia Minor, flouriſhed as a proſe hiſtorian: and though Sanchoniathon, Beroſus, and Manetho, wrote before him, they are ſo little in repute, that he is ſtyled the Father of Hiſtory. Thucydides and Xenophon are the next celebrated hiſtoric writers: and from thenceforth, till ſome centuries after the birth of Chriſt, we have a regular account of the moſt material tranſactions of mankind.

Philoſophic

Philoſophic inquiry was greatly increaſed in this laſt period. Pythagoras, who was born in the iſland of Samos, was cotemporary with Zoroaſter. He travelled firſt into Egypt, where he remained till Cambyſes took him priſoner, and brought him to Babylon. He afterwards viſited different countries of Greece, and at length ſettled in Crotona, a city of Italy. There he taught the ſciences, and was one of the firſt who made muſic ſyſtematic. He is ſuppoſed to have had ſome notion of the ſun being the centre of our ſyſtem: but the doctrines for which he is moſt remarkable, were, that the ſoul exiſted before the world; and that after a man died, his ſpirit paſſed through ſuch animals as ſuited his diſpoſitions, till it again reanimated another human body. In general he ſaid, the ſoul forgot its former ſtate, though he alleged that he himſelf well knew what bodies he had thus occupied. He therefore abſtained from all food that ever had life, and taught his followers to do ſo alſo. It is ſaid, he could converſe with animals, and

that he had alſo the gift of predicting events: but I can ſcarcely believe that he aſſerted, as ſome ſay, that he had a golden thigh, and was the ſon of Apollo. His powers were however greatly envied, and he loſt his life in a ſedition which they occaſioned: after which his diſciples were called the ſect of the Italics.

Socrates far excelled Phythagoras in the juſtneſs of his notions. He taught that there were three principles in nature, God—Matter—and Ideas. God, he ſaid, was the univerſal intellect—Matter, the ſubject of generation and corruption—and Ideas, the incorporeal ſubſtance of the Deity. The ſoul he affirmed to be immortal, and that it would be happy or miſerable according to its conduct here: he therefore applied all philoſophy to practice, alleging, that it was incumbent on man to be active in every duty.

Whilſt Socrates flouriſhed at Athens, the ſect called Sophiſts aroſe. The art taught by them

them was, to uſe ſuch arguments as ſhould make the wrong ſide of any queſtion appear to be right: but Socrates had ſuch diſcriminating powers, as to ſhew them conſtantly in error; and he evinced the ill conſequences of ſuch inſtructions ſo fully, as to bring their ſchools into the greateſt odium.

Of all Socrates's ſcholars, Plato was the moſt celebrated. He was deſcended from the great Codrus, king of Athens; but was infinitely more eſteemed for his knowledge and abilities, than for his rank. He began with exerciſing his talents in poetry, but dropped it on his acquaintance with Socrates. Beſides the inſtructions of that able maſter, he viſited Egypt and other countries, ſpending a conſiderable time in Italy amongſt the followers of Pythagoras: but at length he ſet up a ſchool at Athens, in a place called Ecademus, or Academus, whence his diſciples got the name of Academics.

Zeno, an Elean, had before this taught logic, but Plato greatly improved upon it. He was alſo very conſpicuous in geometry and mathematics, and was the firſt who introduced a grammatical ſtudy of languages. He lived to a great age, and was applied to for inſtruction by different countries, but he never took any public office, contenting himſelf with the enjoyment of his private patrimony.

Ariſtotle, a deſcendant of Æſculapius, who was born at Stagira, in Thrace, ſtudied under Plato, and became his greateſt favourite. Being eminent for his knowledge, Philip, king of Macedon, put Alexander under the tuition of Ariſtotle: but when Alexander paſſed into Aſia, his maſter ſet up his ſchool at Athens. Ecademus was then in the poſſeſſion of Xenocrates, another ſcholar of Plato; and therefore Ariſtotle got a place called the Lyceum, where ſoldiers had been uſually diſciplined. It was his cuſtom, as the Lyceum was capacious,

cious, to walk about inſtructing his pupils who attended him; and they were from this circumſtance called the ſect of Peripatetics.

Beſides adding to logic, he threw great light on phyſics, ethics, and metaphyſics. He alſo collected the firſt library of any conſequence that had yet been ſeen in the world. It conſiſted of between 4 and 500 volumes; and he left it to his ſcholar and ſucceſſor, Theophraſtus.

The great ſuperiority of Greece, in this æra, muſt appear evident. All thoſe great men I have been now calling to your obſervation, were of Grecian extraction: and Zoroaſter and Hyſtaſpes, who were Perſians, are the only men, beſides, amongſt the heathens, diſtinguiſhed at this time for their wiſdom and knowledge. The world was likewiſe improved as to its notions of futurity. Any juſt ideas of another life chiefly began amongſt the heathens, by means of Zoroaſter;

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and it is worthy of obſervation, that he ſpent ſome time in Chaldea. Now, by the captivity of the Jews, the Moſaic diſpenſation muſt have been well known in that country. Daniel could not have been very long dead; and he had filled, when living, ſome very high poſts in that kingdom. Zoroaſter's notions of God and future rewards and puniſhments, in moſt fundamental parts, do not far differ from the account in the Bible. It ſhould therefore ſeem that the all-wonderful hand of God had given the gentile world a freſh light by means of the captivity of his choſen people: and I ſhall here conclude my comments on this part of univerſal hiſtory.

LETTER VI.

Obſervations on the State of the World when Rome conquered Carthage and Corinth, in the Year 141 *before Chriſt.*

IN obſerving upon this æra, you, as uſual, perceive the uniform increaſe of nations and of population. The Gauls and Spaniards muſt now have been extremely numerous, from the immenſe armies they raiſed, and the conſtant revolts in which they were engaged. In Africa, we find new ſtates juſt introduced upon the theatre of the world: and many of the Mediterranean iſlands, which were formerly inſignificant, had now ariſen to conſequence.

The arts and elegancies of life, which had been brought to great perfection among the Greeks, were at this period introduced into Rome and many of its provinces. In military affairs, regular ſieges and almoſt incredible

engines

engines make their appearance. The exertions on the ſea, between the Romans and Carthaginians, were alſo very great: but the perfection of the mechanic powers is the moſt aſtoniſhing of all. The inventions of Archimedes have, perhaps, never been excelled; and the raiſing ſuch a body as the Coloſſus of Rhodes, were it not well authenticated, would be deemed incredible. In literature, the library founded at Alexandria was of great importance. The various authors, then extant were collected there; and men who ſought for knowledge, might find in the capital of Egypt all that was then to be acquired.

The Roman empire differed from all which preceded it. The Jews, Egyptians, Babylonians, Aſſyrians, Medes, Perſians, with the Greeks and Macedonians, roſe to power, under abſolute monarchs. In weak ſucceſſions, the ſubject nations either threw off the yoke altogether, or gave a very ſlight acknowledgment of their ſubjection: and in the courſe of

a few

a few centuries, even the greateſt of theſe empires ſunk into decay. But Rome preſents a new ſcene to our view. Its free conſtitution gave every citizen an opportunity of diſplaying his genius and peculiar powers. The higheſt offices were generally beſtowed on ſuch as were fitteſt to diſcharge their duties. No weak king loſt what his predeceſſor had gained; for their men of capacity were conſtantly preferred: and it is to this peculiarity we muſt attribute the ſuperior power and extenſion of the Roman arms.

Another thing muſt be obſerved as to this ſingular people. A ſettled ſyſtem of conqueſt pervaded their public aſſemblies, from the abolition of the regal dignity till the times of Auguſtus Cæſar: but this was managed with the utmoſt judgment, and they never almoſt ventured into unwiſe exertions. They were not embarked in any foreign war, till Italy was entirely reduced, and formed into Roman provinces. Then Sicily was attacked, and

ſubjected, together with Corſica and Sardinia. The Hither and Further Spain were the next in order. After ſome other countries of Europe ſubmitted to them, Macedon, the ſeat of the Greek empire, yielded to their arms: and at length, in the year 141, not only Greece but Carthage was added to the provinces of Rome. By theſe laſt conqueſts they became the greateſt nation then on earth; from whence they aroſe to the ſummit of the heathen world, as will appear in the enſuing æra: and I ſhall then point out to you the inſtability and inadequateneſs of the utmoſt extent of human policy.

LETTER VII.

Obſervations on the State of the World at the Death of Chriſt; together with the Character of Auguſtus Cæſar.

I SHALL now briefly recapitulate the leading features in the character of Auguſtus. This celebrated emperor had great abilities, with an application that called them into action. His ambition was unbounded, and, to obtain his ends, no wickedneſs was an obſtacle. His favour with Julius Cæſar, his great uncle, is ſaid to have been owing to his being his catamite: and he is accuſed of having afterwards ſubmitted to the ſame infamous crime with the Conſul Hirtius, who bribed him with a large ſum of money. For the purpoſes of power and revenge, he joined in the moſt unmerciful proſcriptions, ſparing neither the connexions of friendſhip nor of blood. Some authors attempt a wretched palliative for ſuch crimes, alleging that they aroſe from neceſſity,

and that his temper was not naturally cruel. If this were even admitted, I am not ſure but it would add to his guilt. There is however one ſingle fact, that I think determines this point. During his firſt conſulate, he accuſed the Prætor Quintus Gellius of a deſign againſt his life, and got him condemned without any poſitive proof. Not content with this, he indulged his feelings by putting Gellius's eyes out with his own hands, though he had formerly been under great obligations to him; after which the ſentence was executed by the uſual officer: and ſuch is the native humanity which ſome, who ſeek to favour Auguſtus, have ventured to contend for.

When the ſupreme power was obtained, Auguſtus certainly changed his conduct. Except in a few inſtances, his hands were no longer ſtained with blood. Many wholeſome laws were enacted and enforced: but he himſelf practiſed with impunity ſome of thoſe very crimes for which others were

puniſhed

puniſhed with death. To the poets, hiſtorians, and other men of genius, he behaved with great liberality; and beſides gratifying the Roman people with expenſive ſhows and entertainments, he often attended to the wants of individuals. But we muſt not be deceived by theſe external appearances. Hypocriſy and policy had been his conſtant attendants, whilſt riſing to power, and the ſame arts were now exerted in a different ſhape, to retain it with ſafety. From the conquered and tributary provinces he had nothing to fear: they were therefore plundered through the medium of his creatures; and no extortion was puniſhed, provided he was made a ſharer in the ſpoil. As he always lived amidſt the Roman people or ſoldiers, danger could only ariſe from them. The wealth he thus unjuſtly amaſſed, was therefore ſpent in ſecuring their affections and diſarming their reſentments; and an almoſt oppreſſed world groaned beneath his yoke, that he might have the means of gilding thoſe chains which were impoſed upon his country.

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In private life he was equally deteſtable. After thoſe dreadful ſcenes which gave him what ambition demanded, luſt became the predominant paſſion. In the caſe of Mæcenas's wife, we perceive the ſacred name of friendſhip was no barrier. The love he pretended to Livia could not prevent the moſt open infidelity; and with a want of delicacy, as well as virtue, that is almoſt incredible, he at length made her the procureſs to his pleaſures.

To briefly ſum up this character, I will ſay, Auguſtus was a man of great abilities, who, without perſonal courage, raiſed himſelf to the ſupreme power; and whoſe ſucceſs was chiefly owing to hypocriſy, and a heart devoid of juſtice and humanity; who removed all that were obſtacles to his ambition, without remorſe or heſitation; whoſe munificent acts aroſe from motives of intereſt, ſafety, or a regard to future fame; whoſe love was merely luſt, without fidelity or delicacy; whoſe ideas of friendſhip could not reſtrain him

him from the moſt grievous of injuries to the man he called his friend. In ſhort, Auguſtus was that ſelfiſh wretch who ſtudied in every thing his own gratification; and to accompliſh it, the miſery of an individual, or of a world, was equally indifferent. Such is the true portrait of him, whom Horace, Virgil, and other mercenary pens have celebrated: and ſuch the new deity, which was adored by the corrupt and venal Romans.

You muſt again have obſerved new nations appearing, whoſe barbarity was an evidence of the lateneſs of their formation; and is conſequently an additional proof of the progreſſive ſtate of mankind. But though ſome kingdoms were thus in their infancy, a more general degree of cultivation had taken place than had ever before exiſted. A greater empire had ariſen than any that had preceded it. In Rome, its capital, were centred the knowledge and improvements of the earth. Sculpture, painting, architecture, and all the manual arts,

were

were brought to perfection. There were various writers who diſtinguiſhed themſelves in hiſtory, philoſophy, and the ſciences. Some of the greateſt orators and beſt poets that have ever appeared, flouriſhed towards the cloſe of my preſent æra: and without all doubt, the Auguſtan age was the ſummit of the heathen world.

Theſe improvements were however more dazzling than really advantageous. They indeed gratified the ſenſes, whilſt there was nothing in them that could ſecure the happineſs of man. Univerſality of empire ought to have produced univerſality of peace and affluence; but inſtead of ſuch fruits, miſery and wretchedneſs were its offspring. The conquered countries were either reduced into provinces or tributary kingdoms. The firſt were grievouſly oppreſſed by the avarice and venality of the Roman prætors and quæſtors. The latter ſuffered as much, if not more, from a double taxation; one part of which went

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to Rome, and the other to their reſpective princes: and beſides this, multitudes from the ſubjected nations, were rendered the menial ſlaves of the imperious Romans.

This being the political ſtate of the members, let us examine the head of this extenſive empire. I ſhall not recount the horrid ſcenes which took place in the Roman civil wars, but confine myſelf to the times when domeſtic peace was reſtored. It is true, that the tribute of almoſt all the then known world was laviſhed at Rome after the death of Antony; nor do I wonder at the praiſes of thoſe ſenſualiſts who lived in the ſunſhine of Auguſtus's court. But will any man ſay, that the form of government was eligible, which was at this time eſtabliſhed? The lives, the poſſeſſions, and the deareſt privileges of nature, were held at the will of the emperor. This was experienced by ſeveral, even in the latter part of Auguſtus's reign. Tiberius more fully convinced them of the deplorable

ſtate into which they had fallen: and many of the ſubſequent emperors exceeded that monſter in tyrannic oppreſſion.

I have hitherto been ſpeaking of exterior government only. Let us now take a ſhort view of their interior ſituation. As to the provinces and tributary kingdoms, ſuffice it to ſay, each had its peculiar cuſtoms and vices, and that the Roman depravities were introduced into them all. Beſides thoſe crimes which were practiſed by the Romans contrary to their laws, there were many deteſtable ones, to which no puniſhment was allotted. Amongſt ſuch were their cruel and bloody exhibitions of gladiators; their divorces at the will of the huſband, which in theſe days became extremely common; ſo did the practice of fathers expoſing their infant progeny to die. The lewdneſs of the women, which was grown exceſſive, was encouraged by public ſtews and brothels being conſecrated to certain of their deities: and what is more abominable

abominable than all, the moſt unnatural luſts were openly practiſed.

Thus we find, that whilſt all external things were brought to a high degree of excellence in the reign of Auguſtus, ſo alſo had vice attained its ſummit. Wretchedneſs its inſeparable companion, likewiſe pervaded the empire, Rome itſelf not being an exception. The cauſe of theſe evils is worthy of our reſearches; and I apprehend we ſhall find it, in the ignorance of God, the duties due to him, and the uncertainty of their own immortality.

Every country had its peculiar deities; and many were common to all. Theſe were worſhipped with various rites, ſome of which were luſtful, cruel, and abominable. Their gods and goddeſſes were painted with all the paſſions of mortals, and which they equally indulged. They were therefore patterns of vice, and not of virtue. The prieſt and

prieſteſſes made all religious duty conſiſt in vain ceremonies and offerings: and if they and their temples were enriched, the only end they had in view was fully anſwered. Without doubt, this religion was only believed by the ignorant multitude, in the æra I at preſent treat of. But then, the learned and higher ranks of life flew to the different ſects of philoſophers, from whom they received but little advantage; for though they rejected abſolute idolatry, the human underſtanding, unaided by the Deity, in vain attempted to attain the truth.

In Aſia, thoſe who roſe above the common prejudices, either adopted the opinion of the Perſian Magi, or the Eaſtern doctrine of Gnoſis or ſcience. The firſt, which ſuppoſed two principles, the one good and the other evil, which were conſtantly combating with each other, I have treated of at large in my third æra. The latter allowed a God, from whom all ſpirits derived their exiſtence; but they made

made matter co-eternal with him, and in it they ſuppoſed evil to be veſted. They alſo ſaid, that an intelligence inferior to the Deity, formed this world and its inhabitants out of matter: and a number of abſurd conſequences were drawn from this erroneus ſyſtem.

Amongſt the Greeks and Romans five ſects had their followers. Theſe were the Platoniſts, the Stoics, the Peripatetics, the Academics, and the Epicureans. Plato, who came neareſt to the truth, taught the immortality of the ſoul, and that one great and good Being governed the univerſe: but though he reaſoned well, yet ſtill theſe glorious principles were not free from doubt and obſcurity. The Stoics ſuppoſed God to reſide above the ſtars, to be a corporeal Being, connected with matter, but ſubject to the determinations of an immutable fate; and inſtead of the abſolute immortality of the human ſoul, they only allowed it a greater period of exiſtence than the body. Ariſtotle, who founded the Peripatetics,

deſcribes

deſcribes God as a principle, happy in the contemplation of itſelf, that gives life or motion to the univerſe, but totally diſregards all human affairs: nor does this philoſopher poſitively aſſert the immortality of the ſoul. The Academics ſaid it was impoſſible to arrive at truth. They doubted of the exiſtence of God, of immortality, and of a diſtinction between virtue and vice. The Epicureans aſſigned the formation of the world to chance; they aſſerted, that the gods paid no attention to it, that the ſoul periſhed with the body, that virtue had no claim to eſteem, and that pleaſure was the only purſuit worthy of attention. Of all the opinions then prevalent, this was the worſt, for it abſolutely encouraged wickedneſs; but it was the beſt, received amongſt the diſſolute Romans. A ſect, later in formation than thoſe I have mentioned, was very conſiderable in Egypt at the time of Chriſt's death. It was called the Eclectic, taking its tenets from all the reſt, rejecting ſuch parts of each as they diſliked: but it was incapable of arriving at truth.

The Jews alone had been favoured with the true knowledge of the creation, of immortality, and of God: but their teachers had ſo perverted every thing, that they were not a great deal more enlightened than the heathens. We may therefore ſafely pronounce, that an almoſt univerſal ignorance of God, of the immortality of man, and of future rewards and puniſhments, prevailed when the Meſſiah began to execute his miſſion. It is allowed by all, that the heathen ſyſtem was at its height in the Auguſtan age: and as it was accompanied by wretchedneſs, oppreſſion, and vice, we may with certainty infer, that mere human wiſdom, and mere human inventions, are abſolutely incapable of eſtabliſhing the happineſs, either of individuals or of nations. Various laws, various conſtitutions, had been formed, and various ſtates had riſen to power; all of which, in their turn, paſſed their ſummit, and went into decay. But none of them made mankind virtuous—none could render

render them happy. Such was the experience men had of their own natural weakneſs and depravity, when Chriſt promulgated the road to univerſal happineſs, and laid the foundation of a terreſtrial kingdom, that ſhall bind the earth in one cloſe ſyſtem of undiſturbed felicity.

The certainty of Chriſt's perſonal reign on earth, and the time of its duration, will come in better after I have made you acquainted with all the important events of the world. In the mean time let me aſſure you, we have the undoubted and never-failing word of prophecy, that this glorious kingdom ſhall ariſe. Such was the belief of the Apoſtles, and all the Chriſtians neareſt to their times. Such is now the expectation of the diſperſed and wandering Jews. They are then to be gathered, who are at this moment a ſtanding miracle, and literal accompliſhment of part of the ſacred predictions: and then, as is foretold, nation ſhall riſe up againſt nation no more.

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Their ſpears ſhall be beat into ploughſhares, and their ſwords be converted into pruning-hooks. Then ſhall every heart be taught of God, and out of Holy Sion ſhall come forth the univerſal law.

LETTER VIII.

Obſervations on the Jewiſh Nation.

AS the Jews ceaſed to be a nation in the year 136 after Chriſt, by their being totally diſperſed by the Romans, and remaining thus to the preſent day, I ſhall ſay a few words as to that highly diſtinguiſhed people.

When we compare the laws of Moſes with thoſe of the other nations of antiquity, we muſt inſtantly ſee their ſuperiority. They were intelligible and humane. They had no tortures or lingering deaths, and their puniſhments were ſuited to their offences. Agriculture was highly encouraged. The honour of their wives and the modeſty of their daughters were ſecured; inſtead of that nakedneſs, lending of wives, and promiſcuous uſe of women, which ſome other legiſlators encouraged. Uncles did not marry their nieces—brothers their ſiſters—or fathers and mothers their children

dren—as was practiſed by the Egyptians, Chaldeans, Perſians, and others. The Jewiſh women and children had their rights, and could neither be put to death or divorced at pleaſure, as amongſt the Romans; and inſtead of the cruel treatment of debtors by the latter people, the Jews forgave all debts every ſeventh year. Amongſt other nations, the ſlaves were in the abſolute power of their maſters, and often experienced the moſt barbarous cruelty: but if a Jew maimed his ſlave, he muſt ſet him free; and if he intentionally killed him, the maſter was put to death. Nay, ſuch was the humanity of the Jewiſh laws, that they extended to a humane and merciful treatment, even of animals.

If you wiſh to ſee a full compariſon of the laws of Moſes with thoſe of other legiſlators, I recommend the peruſal of Letters from certain Jews to Mr. Voltaire, and I ſhall here give you a few ſhort extracts from that work. —To conclude, Sir: every part of the Jew-

iſh legiſlature diſplays the high and divine wiſdom of the legiſlator. Its doctrines are rational and ſublime; its religious and moral precepts holy and pure; its political, military, and civil laws are founded in reaſon; all of them in ſhort, are admirably ſuited to the deſigns and views of the legiſlator, to the circumſtances of time, place, climate, to the inclinations of the Hebrews, and to the manners of the neighbouring nations. There is nothing in this legiſlature that contradicts the laws of nature, or of virtue. Every thing here breathes juſtice, piety, honeſty, benevolence.

As for our parts, Sir, when we conſider the juſt cenſures that have been paſſed on ancient and modern governments; when we reflect on the b neful ſyſtems ſet up in ages paſt, and in th one too, by philoſophers; when we ſee the providence of God, his juſtice, even his exiſtence conteſted; fatality introduced, libert deſtroyed, the land-mark of right or wrong

wrong daringly torn up, or placed with uncertainty, by theſe pretenders to wiſdom; man degraded, all the bonds of ſociety diſſolved, vain imaginations and racking doubts ſubſtituted in the place of the moſt comfortable and ſalutary truths; when we ſee theſe things, our ſpirit is ſtirred up at all thoſe errors, and we cannot help thinking ourſelves happy in having been preſerved from them by ſuch reaſonable and holy laws. Oh, Iſrael, happy are we, for the things that are pleaſing to GOD are made known unto us; he hath not dealt ſo with any nation.

You are, in reading theſe paſſages, to remember they are Jews, or aſſume the character of Jews, who write them; and for my own part, I perfectly agree with thoſe authors, as to the civil ſuperiority of that nation over all others ancient or modern. As to religion, I alſo think the Moſaic is only excelled by the purer and more ſpiritual worſhip enjoyed by Chriſtianity.

LETTER IX.

Obſervations on the State of the World when the weſtern Roman Empire expired in the Year of Chriſt 476.

IN this part of univerſal hiſtory, the inſtability of empire muſt peculiarly ſtrike you. At the beginning of that æra which we have been treating of, the Roman was the greateſt that had ever ariſen, and it had juſt paſt the ſummit of its power: yet in the year 476, behold that half of it, which went by the name of Weſtern, abſolutely annihilated. There is this ſingularity alſo which attended its deſtruction; that it was not brought about by any other empire that had ariſen to greatneſs, but by a number of barbarous nations, not even in union with each other, and who had not been heard of at the commencement of the Chriſtian æra. It will naturally occur to you, that theſe ſwarms that iſſued from the northern hive are an additional evidence

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of what I have from time to time endeavoured to impreſs: I mean the infancy, and progreſſive ſtate, of nations and of mankind.

At the death of Chriſt, all the literature, all the elegant arts, and all the luxuries and conveniences of life, then known in the world, were nearly, if not altogether, confined to the Roman empire. But now, in the ſmall period of four centuries and a half in the weſtern part they may be ſaid to have been totally overthrown, Rome, and a few places in Italy, excepted: and even in the eaſtern diviſion, they were for the moſt part at a very low ebb, owing to religious diſſenſions, and to the interior inſurrections, and the exterior attacks of their numerous enemies.

But there is nothing I wiſh you [illegible] much to attend to at this period, as the overt[illegible]ow of the heathen deities—the f[illegible]ncing [illegible] the oracles—and the abolition [illegible] the [illegible]agan worſhip throughout the Ro[illegible]an e[illegible]pire.

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Theſe deities, theſe oracles, theſe rites, had been eſtabliſhed from the earlieſt period of profane hiſtory. They were inſtituted, or received, by the moſt poliſhed nations of the earth, the Jews alone excepted; and when Chriſt was born, the heathen world was at its ſummit. Let me aſk then who were the champions of Chriſtianity againſt all the learning of the world—the eſtabliſhed idolatry of ages—the whole body of the heathen prieſthood, and even the arm of empire itſelf? It was Chriſt, to external appearance the ſon of a carpenter—it was his Apoſtles, men of no education, and taken from the humbleſt ſituations of life. In the common courſe of human affairs, it was abſolutely impoſſible for ſuch means, without attempting external force, to have overthrown the ruling ſuperſtitions: and the ſucceſs of Chriſttianity under ſuch circumſtances, is alone ſufficient to ſtamp it with divinity.

That good and evil exiſt—that they are combating with each other—and that man is

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the ſubject of their contention—has been in every age and in every nation aſſented to by the great body of mankind. Let us then inquire into the account of the interference of the ſpiritual world, given by Sacred Writ, and then examine how far the profane hiſtorians accord. But if all agree, in a former open and avowed connexion between the ſpiritual and natural world, you will aſk, how does it happen that ſo many now deny it? It is becauſe the nature of that connexion has varied; it is becauſe ſimilar miracles to thoſe which Moſes and Chriſt performed are not now to be ſeen; it is becauſe thoſe oracles that before darkly predicted future events, have long ſince been ſilenced; it is becauſe the power of magicians, ſoothſayers, ſorcerers, and other diviners, has been taken away. Theſe differences in regard to the particular ages of the world are for wiſe purpoſes, which I hope to explain to you at the concluſion of this hiſtory.

From the Sacred Writings we learn, that, prior to the creation of this world, there was a fall in heaven; at the head of which was the evil ſpirit called Satan. We alſo find, that, on the tranſgreſſion of Adam, a change took place, both as to man and the world, and that the evil ſpirits from thenceforth poſſeſſed a power over human affairs that was not before permitted. God's power was however ſuperior, whenever he choſe to exert it; as in the caſe of Noah's flood, and the various miracles wrought in favour of the Iſraelites. We alſo read, that in ſome inſtances there was an immediate communication between God and man, for inſtance with Moſes and Abraham; and a ſtill more frequent intercourſe between men and angels. So likewiſe doth the Old Teſtament record a communication between men and the evil ſpirits; magicians, witches, and other kinds of divination, being particularly pointed out in various places. With all these things the New Teſtament alſo agrees; and in fact we find ſtill further, that numbers

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were actually poſſeſſed of evil ſpirits, who knew the Son of God, and who aſked him, was he come to torment them before their time? This alſo proves the conteſt between good and evil; and in the end the complete overthrow of the latter. It alſo appears from the New Teſtament, that at the time of Chriſt's firſt coming, Satan was ſtyled the Prince of this world, and exerciſed authority over it. The conflict was however then to begin, which was in the courſe of time to end in the deſtruction of his power, when the kingdoms of this world were to become the kingdoms of the Meſſiah. But this was to be a long and obſtinate conteſt; for Chriſt tells his diſciples that they had not only men to combat, but alſo the principalities and powers of darkneſs.

In profane hiſtory the accounts, as to ſupernatural powers, perfectly coincide. The Greeks and Romans, the moſt enlightened of the heathen nations, ſuppoſed the ſpirits of

their deities to enter into their reſpective images, and to hear their petitions. They believed in the inſpiration of their oracles, and it would have been ſtrange if they had not, becauſe whoever examines the accompliſhment of many of their predictions muſt ſee that they did poſſeſs a dark knowledge of futurity. We find alſo the ſoothſayers, augurs, aruiſpices, aſtrologers, and magicians, univerſally conſulted: and from the moſt enlightened hiſtorians of the moſt enlightened days of the heathens, we know that theſe men did foretel the riſe and fall of the greateſt men of antiquity. See then, to what infidelity is reduced! For it is not only the Sacred Writings they deny, but alſo the teſtimony of almoſt ev y author, worthy of peruſal, that exiſted pr r to the revival of literature in the fifteenth ntury.

Ha g thus I hope, eſtabliſhed the warfare of ood and evil, of which man is the ſubject I ſhall now endeavour to trace its progreſs

progreſs to the year 476. Behold then, at this period, thoſe oracles which had been revered for ages, ſilenced. Behold thoſe deities, which had been immemorially adored, caſt from their temples, and thoſe temples deſtroyed, or converted to places of worſhip for the true God. Behold the heathen prieſthood and rites alſo aboliſhed throughout the empire: and though we hear of magic, ſorcery, and other infernal arts, ſtill ſecretly practiſed, they were no longer publicly allowed: but the evil ſpirits, though they ceaſed to be openly worſhipped, formed a new conteſt, more inſidious and equally dangerous to mankind: it was the perverſion of Chriſtianity; and you have elſewhere ſeen the ſucceſs with which it was attended.

This perverſion of the religion of Chriſt has been uſed by infidelity as an argument againſt its truth. But the unbelievers either wilfully conceal, or have not taken the trouble of informing themſelves, that this

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was by thoſe very Scriptures fully predicted. It therefore becomes an evidence for, and not againſt Chriſtianity. This I ſhall hereafter more fully explain, and with it combine ſuch a chain of proof, as will, I flatter myſelf, give you the ſame conviction that I feel myſelf: a conviction as full to my underſtanding, as my own exiſtence.

LETTER X.

Obſervations on the State of the World, when Charlemagne was crowned Holy Roman Emperor, by the Pope, in the Year of Chriſt 800.

YOU will again obſerve the increaſe of population, and the new nations of the Saxons, Danes, Normans, and Turks, that have now made their appearance. But the introduction of the Mahometan religion, together with the extenſion of it, accompanied by the progreſs of the arms of the Saracens, are the moſt marked events of this æra. In leſs than 200 years all the civilized countries then known in Aſia and Africa, except Aſia Minor, had ſubmitted to them; and in Europe almoſt all Spain was ſubdued. This empire thus rapidly formed, was, however, too unwieldy and too little cemented, to continue long under one head: and you have already ſeen ſome ſucceſsful revolts from the caliphs of Bagdad.

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The falſe prophet, and the ſucceſs of his doctrines, were foretold by St. John in the Revelations. But the ſecond cauſe of Mahomet's impoſture ſucceeding, was the dreadful corruption of Chriſtianity. This gave the Saracen religion a comparative advantage in rationality; and as it was alſo enforced by the ſword, againſt nations torn by their own religious and civil diſſenſions, and ſunk into effeminacy, it is not at all ſurpriſing that this impoſture ſhould have ſpread ſo widely, and with ſo much rapidity.

Religious ſuperſtition and depravity were accompanied, particularly in Europe, with a total want of all regular civil juriſdiction. Murders, mutilations, rapes, inceſt, poiſoning, and, in ſhort, every crime might be committed with impunity, if the party was able to pay the ſum fixed as a puniſhment. Inſtead of courts of juſtice to inveſtigate titles to land, two champions under fixed ceremonies and regulations decided it by the ſword: and in criminal

criminal matters, where the guilt or innocence of the perſon accuſed was doubtful, it was determined by one or other of the ordeal trials. Theſe were by fire and water; the firſt being uſed by thoſe of high rank, and the latter by the vulgar. The mode as to fire was, to take up a piece of red-hot iron with the naked hand, or to walk barefooted and blindfolded over nine ploughſhares, fully heated, and laid lenthwiſe at unequal diſtances. If unhurt, they were declared innocent, but otherwiſe guilty. As to water, the naked arm was thruſt into boiling water, or the perſon was thrown into a pool or river. The eſcaping being ſcalded, or the perſon ſinking, proved the innocence; but, if hurt, or the party floated without the art of ſwimming, they were condemned.

The low ſtate of literature you will perceive from the authors I have mentioned; and even in thoſe arts which depend more on bodily than mental exertion, there was almoſt

every where an univerſal decay. The court of the caliph Haroun Al-Rachid had, indeed, conſiderable magnificence, and ſome degree of refinement. The Arabs, or Saracens, were, in the year 800, certainly ſuperior to the reſt of mankind. Rome and Conſtantinople, particularly the latter, had alſo the remains of thoſe arts and improvements which had prevailed in the Auguſtan age: but the world at large was rapidly ſinking back into barbariſm; and at the cloſe of my next æra we ſhall find it in a ſtate ſtill more wretched and deplorable.

LETTER XI.

Obſervations on the State of the World, when Pope Gregory the Seventh, who brought the Papacy to its ſummit, died in the Year of Chriſt 1085.

THERE is ſcarcely a darker period of the world, nor in which more wickedneſs and wretchedneſs prevailed, than that on which I am now to comment. In thoſe countries of Aſia and Africa known to the authors of the middle centuries, the moſt dreadful conteſts every where prevailed. The Saracen and Turkiſh dynaſties were perpetually at war with each other, and they were at the ſame time diſtracted by internal diſſenſions. Whilſt the caliph of Bagdad, the head of the religion of Mahomet, continued to have power, he was able to keep up ſome degree of union, at leaſt between nation and nation. But being at this time a mere cipher, the Muſſelmen had not even that ſlight bond to keep them at peace with each other.

In the remnant of the Greek empire you have ſeen revolution follow revolution with the greateſt rapidity, and all of them attended with ſcenes of blood, and the moſt dreadful acts of cruelty. To theſe civil diſſenſions were added their eccleſiaſtical diſputes and perſecutions. By repeated wars with the Saracens and Turks, the Greeks became exhauſted in men and money. The conſequence was, the loſs of all their Aſiatic poſſeſſions, a few places on the ſea-coaſt excepted: and their European territories had experienced ſeveral foreign attacks of a very diſagreeable nature. In the year 1085, the great lords, throughout what had been the weſtern empire, England and Normandy excepted, had become petty tyrants, and the regal power was rather nominal than real. This was ſo general, that thoſe whoſe property was allodial, in moſt places thought it better to ſurrender it to the next powerful nobleman, and take it back as a benefice, performing certain duties to him, and in return obtaining his protection. Many of

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thoſe who were deemed freemen, for the ſame reaſon, preferred becoming ſlaves of the firſt claſs to the nobles, and to the biſhops, abbots, and religious houſes, who had great landed property: for at this time the clerical higher orders had great eſtates, owing to the gifts and bequeſts of a ſuperſtitious, vicious, and ignorant laity, who thought they could purchaſe eaſe and ſafety to their ſouls, by the maſſes to be ſaid for them, in return for ſuch donations. The great lords, beſides increaſing the number of their followers, had likewiſe ſtrongly fortified their places of reſidence, and they frequently engaged in open war with each other. They alſo very often pillaged ſuch merchants or travellers as entered their territories. This occaſioned, in ſome pla es, particularly in Italy, an aſſociation of ies and towns for common defence. There re alſo many inſtances where a city obliged a igh-bouring lord to reſide a part of the year i it, and to league with it for mutual prote on. The moſt powerful of the nobles in th dif-

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ferent kingdoms, had likewiſe another means of agrandizing themſelves and their families. This was by grants from the impotent kings, making the principal offices of the ſtate, which they held, hereditary to their deſcendants. Thus, at the cloſe of the period I am ſpeaking of, there was not a king in Europe who was able to carry on any ſettled ſyſtem of laws and government, except in England and Normandy. And in the former of theſe, the people were in fact ſlaves, who were ſuffering under the laſh of recent conqueſt; and the inhabitants of the latter were haraſſed by foreign wars and by civil contentions.

In the year 1085 the whole of the then known world may be ſaid to have been in a ſtate of warfare, anarchy, ſlavery, and ignorance. Beſides the total want of all true government and wiſe legiſlation, religion was every where ſo perverted, as to have become a ſource of miſery and oppreſſion, inſtead of conducing to freedom and happineſs: and to

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be rather an encourager of vice than the promoter of virtue. As for uſeful knowledge, and the fine arts, they may be ſaid to have been juſt kept alive at Conſtantinople and Cordova. Any thing like learning was confined to the clergy, there being ſcarcely a layman who could either read or write: but the talents of the former, with a very few exceptions, were applied to the moſt miſtaken and wretched arguments, on the myſterious parts of the Sacred Writings. In ſhort, the language of Milton, when ſpeaking of the place to which Satan and his crew had fallen, might well be applied to the ſtate of the world at the death of Gregory VII.; for it is no exaggeration to ſay, that, at that period, DARKNESS VISIBLE covered the earth.

LETTER XII.

Observations on the State of the World when Constantinople was taken by the Turks, and the Eastern Roman Empire, or, as it is sometimes called, the Greek Empire expired.

IN the year 1453, all that remained of the Saracen empire, was Arabia, and the territories on the African coast, between Egypt and the Straits of Gibraltar. But these were not united, Arabia having a distinct government, and the African states being under their respective deys, and the Emperor of Morocco. The Mamalues covered Egypt, as also Palestine and Syria. China had got rid of the Tartar princes, and was under a new dynasty of its own. That part of Asia subjected by Tamerlane, was now broken into different states, that were contending with each other, besides their internal commotions; and all was distraction. Asia Minor acknowledged the Turkish prince, Mahomet II. who, a

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you have ſeen, united Greece, Conſtantinople, and the adjacent European countries, to the Ottoman empire.

In the reſt of Europe, ſeveral nations were emerging from barbariſm, and others getting under better and more ſettled government. Spain, which had been broken into ſo many petty ſtates, had now nearly expelled the Saracens, and had only four diſtinct Chriſtian kingdoms, the reſt being conſolidated in them. Theſe were Caſtile, Arragon, Navarre, and Portugal. Germany had reduced its numerous component parts into a conſiderable degree of order: and in Italy much was done towards giving a ſtability to its different forms of government. The obſervation I have ſo often called your attention to, of the progreſſive population of the world, is again verified, in the inſtances of Denmark, Sweden, and Norway, which are now become of ſome conſequence: and in that of Ruſſia, which is juſt beginning to be heard of as a regular nation.

During the æra now under conſideration, knowledge of every kind had almoſt entirely diſappeared in Aſia, and was tranſplanted to Europe: whilſt at the cloſe of that period, which ended in 1085, what little was then in the world, you have ſeen nearly confined to Conſtantinople, and the remains of the Saracen empire. This introduction of knowledge into what had been the weſtern Roman empire, had already operated againſt the papal power. From the time of Rome's being taken by Genſeric, in 455, to the death of Gregory VII. barbariſm had almoſt hourly increaſed, and ſo did the power and claims of the popes. The intercourſe with the Eaſt, that aroſe from the cruſades, let in whatever light could be derived from Conſtantinople and Aſia; and, as it increaſed, the blind ſubmiſſion to the ſuperſtitions of Rome declined.

The change of laws and government in this æra, is highly worthy of attention. In 1085 the ſpirit of chivalry was in full vigour, and blended

blended in it a ſtrange mixture of ſuperſtition, a knowledge of arms, an attention to the ladies, and ignorance of almoſt every thing that was uſeful. They were, however, fit inſtruments for the cruſades that followed, and were, unknown to themſelves, to be the means of making a moſt deſirable change in the affairs of Chriſtendom.

Before the cruſades commenced, it was deemed a happy regulation, which the clergy were able to eſtabliſh—that all private wars ſhould ceaſe, during the celebration of all the great Chriſtian feſtivals, and alſo from Thurſday evening in every week, till the Monday morning following; and this was called the truce of God. In France, Spain, and parts of Germany, there were alſo ſocieties, the chief of which was called the Holy Brotherhood, whoſe province it was to take upon them the protection of the oppreſſed, and to puniſh offenders, there being then no regular laws or courts of juſtice. But the ab-

ſence of the knights gave the kings of Europe opportunities of increaſing their power. The rights of the people, hitherto ſlaves, were alſo growing, in conſequence of the wars in Aſia. The nobles who went there, ſold privileges to the towns and cities in their territories, in order to enable them to appear with numerous followers, and with ſplendour: and many, after their return, did the ſame, to repleniſh their empty coffers. The kings, alſo, found it neceſſary to ſupport this third eſtate, to balance the power of the great vaſſals; and at length the nobles likewiſe thought it prudent to court them, to guard againſt the growing authority of the crown. The laws were alſo aſſuming, in every country, a different aſpect: inſtead of the barbarous trials by the ordeal, or ſingle combat, the code of Juſtinian was ſtudied and attended to, and regular courts of juſtice, and fixed laws, began, in all the weſtern kingdoms of Europe, to be reduced into regular ſyſtems. Men of high birth began to ſee other lines than that of arms, of riſing to eminence;

eminence; and the conſequence was, that eloquence, ſcience, literature of all kinds, and the arts, attained a very high degree of excellence in the æra I ſhall next treat of.

The progreſs of literature, from the death of Gregory VII. to the final deſtruction of the eaſtern Roman empire, was extremely ſlow. The firſt attempt at the revival of letters in Europe was by the minſtrels, or bards of Provence, who accompanied the cruſaders, and who were witneſſes of the extraordinary ſcenes in Aſia, in the conteſts with their Mahometan opponents. Their imagination, heated by the pomp and ceremonies of the field which they ſaw, and ſtill more by the extravagant ſtories which they heard, gave riſe to a number of ſtrange compoſitions, ſince called romances, and in which knights, ladies, dwarfs, taliſmans, necromancers, and wonderful adventures, abounded. Theſe were written in the language of Provence, which, though barbarous, was at that time the leaſt ſo of any in

Europe.

Europe. As chivalry declined, ſo did this kind of compoſition, and poetic allegories followed, in which vice and virtue, appetites and paſſions, were perſonified. Both in poetry and proſe, Italy took the lead, as it did alſo in the arts: but univerſities had been founded in other countries, and we ſhall hereafter ſee the fruits of ſuch inſtitutions.

As Italy was foremoſt in literature, ſo was it in commerce and the arts. At the time of the cruſades commencing, they had cities where freedom was in ſome degree eſtabliſhed, and which poſſeſſed a number of ſhips that were employed in carrying proviſions and neceſſary articles to Aſia, for the ſupply of thoſe who had gone thither from Europe. Theſe veſſels brought back the commodities of the Eaſt; and, as the Italians acquired wealth, they got a taſte for painting, architecture, and the conveniences and luxuries of life. They planted the ſugar-cane in Sicily, and they cultivated the ſilk-worm, and had ſilk manufactories;

tories; they alſo caſt glaſs for mirrors, engraved on plates of copper, produced paper from linen rags, and made earthen-ware in imitation of porcelain. Next to Italy, Flanders flouriſhed in commerce, many of her cities having alſo obtained charters and freedom. It became famous for the manufactures of linen and woollen cloths, and alſo for tapeſtry; and painting and architecture had made a commencement. Bruges was the greateſt emporium in Europe at the cloſe of this æra. Beſides the home manufactures of the Flemings, the naval ſtores, and other commodities of the north of Europe, were brought to that city; the produce of Italy, and a conſiderable part of what the Italians imported from the Eaſt, alſo found their way there; moſt of the Engliſh wool, likewiſe, went to Flanders, that manufacture being as yet in its infancy in England. In theſe Italian and Flemiſh cities, where commerce thus prevailed, comfortable habitations and magnificent public buildings appeared. The cities of Venice,

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Genoa, Florence, Bruges, and Ghent, were particularly conſpicuous, whilſt London and Paris were miſerably off in their dwellings, and almoſt deſtitute of any thing deſerving the name of architecture. The art of navigation had been nearly confined to the Baltic and Mediterranean ſeas, till the Portugueſe diſcoveries. The mariner's compaſs, which had been lately diſcovered, was of the utmoſt importance in that branch of knowledge, and its vaſt conſequences will hereafter appear. The invention of gun-powder had made a great change in the art of war, and from preventing, in moſt inſtances, the conteſt of hand to hand, rendered it leſs ferocious and bloody. In the article of religion, genuine Chriſtianity was making ſome powerful ſtruggles, to break through the dark veil of papal impoſture and gloomy ſuperſtition: and, upon the whole, the European world had aſſumed an aſpect more favourable to man, than any that had appeared from the time the weſtern Roman empire expired.

LETTER XIII.

Obſervations on the State of the World when Lewis the Fourteenth, of France, died, and the Hanoverian Succeſſion was eſtabliſhed in England.

FROM the year 1453, to the year 1715, of the Chriſtian æra, is one of the moſt intereſting periods of the world. At its commencement, all was nearly barbarous and ignorant; but at its cloſe, Europe was ſuperior in every thing to what had been recorded in the hiſtory of mankind. As you have ſeen the papacy flouriſh in the dark ages, ſo was that monſtrous fabric of impoſition to fall to pieces, as knowledge ſhould unfold itſelf. The great ſecond cauſe of enlightening Europe, was the art of printing being diſcovered. In the article of religion, it gave wings to the doctrines of Luther and the firſt reformiſts; and in other branches it ſoon communicated all the information contained in the manuſcripts of

antiquity. The clergy of the different ſects now endeavoured to diſtinguiſh themſelves in uſeful learning of every kind, and the popes felt themſelves compelled to reform many abuſes. The laity alſo, inſtead of applying only to arms, addicted themſelves to literature; and, once being maſters of all that was known by the ancients, all orders of ſtudious men began to exerciſe their own talents for inquiry and uſeful inveſtigation. Moſt of the European countries had highly benefited by theſe exertions; but as France and England were decidedly ſuperior to all the others, in the year 1715, I ſhall draw a ſhort account of the ſtate of each, and point out briefly in what they reſpectively excelled.

France had produced many able poets, both for the ſtage, and on other ſubjects. So had the Britiſh iſles; and, certainly, the Milton and Shakeſpeare of the latter ſtand unrivalled. Both nations had ſeveral able hiſtorians; but I am inclined to think the French were ſuperior

rior in this branch, prior to the year 1716. In polite literature both were alſo eminent; but in this, likewiſe, I believe France was entitled to precedence. In the great branches of ſcience, and in all that required deep inveſtigation, I think the French were inferior, nor did they produce any men who were to be compared to a Locke, or a Sir Iſaac Newton. In painting, in muſic, and in ſculpture, France was, however, ſuperior; and in architecture they were at leaſt equal, and in the purity of their languages, both had, in my opinion, riſen to their higheſt perfection. Of the other countries of Europe, I ſhall only obſerve, that the Italians ſtill kept the lead in muſic, where Corelli brought that art to great perfection; but, in other reſpects, moſt of the other nations had already excelled them.

I have yet only obſerved on literature, ſcience, and the arts; but England alſo excelled in agriculture, commerce, and in many manufactures. It was alſo leſs vicious than any

other powerful nation; and I think myſelf warranted in ſaying, her inhabitants, take them altogether, had more of all that was truly deſirable, than any other people then on the face of the earth.

Though the moſt dreadful wars afflicted different European nations, during the cloſe of this period, yet they were not attended with that ferocity which had taken place before the uſe of gunpowder, fire-arms, and cannon. Formerly men fought hand to hand, and death was almoſt certain to one of the combatants. But, now, war was in a great meaſure diſengaged from perſonal animoſity, and there were very few inſtances where mercy was refuſed to the vanquiſhed.

In regard to the laws, in the different nations of Europe, they had become fixed and ſettled; and regular tribunals, even in countries that were not free, had been erected, inſtead of trials by combat, by walking over hot

hot iron, dipping the hand in boiling water, and by different charms and conjurations. In no country, however, was freedom better eſtabliſhed than in England, where known laws and the trial by jury prevailed; and it was owing to that freedom, obtained by the revolution of 1688, that England exhibited the flouriſhing picture ſhe did in 1715, and which enabled her afterwards to riſe to that ſummit of power, if not of real proſperity, which you will find in my next æra.

You have perceived from the beginning of hiſtory, at leaſt from the commencement of the Aſſyrian and Babyloniſh empire, that power and knowledge travelled weſt. It ſtopped indeed at Conſtantinople, after the barbarians overturned the weſtern empire, till the eaſtern alſo yielded to the Turks, except a dawn introduced into Italy by the Croiſades, or Cruſades; but at length it burſt forth into new and unknown vigour in ſome parts of Europe, and indeed, in ſome degree, through-

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out all Chriſtendom. Could there be an exception ſet up, it muſt be China; but you muſt have perceived how far that country was inferior in 1715, in every art, and in all real knowledge. In the reſt of Aſia, deſpotiſm and barbariſm prevailed; ſo alſo in Africa, and in that part of Europe where the Turks bore ſway. But in Chriſtendom, even in countries where the papal power and its ſuperſtitions were ſtill uppermoſt, there were certain rights of humanity, and certain rules and laws every where obſerved. Kings and ſtates had fixed rules as to precedence and titles; and each had ambaſſadors with each other. Theſe ſtates and ambaſſadors were ſtudious to prevent any one power overwhelming another; and thence the wars to preſerve the balance of power. Inſtead of making ſlaves of priſoners taken in war, they were always exchanged, and inhumanity to the countries invaded was rarely permitted from authority, though it might be often impoſſible to reſtrain a licentious ſoldiery. The

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horrors of war were indeed ſtill abominable; but, by compariſon, they were leſs among Chriſtian ſtates than any others ever known in the world. In regard to women, there was no nation, not Chriſtian, in which they were allowed thoſe rights to which they are entitled by nature. Under that religion, one man and one woman are allotted to each other; and in almoſt all Chriſtian countries they were left without confinement: and in the moſt poliſhed and enlightened, the females, in fact, commanded in ſocial intercourſe. In ſhort, Chriſtianity, with all its perverſions, had given bleſſings to the nations that acknowledged it, unknown to the reſt of mankind.

I muſt again call your attention to the ſtill increaſing population of the world. In the middle, and almoſt to the cloſe of the ſeventeenth century, the Ruſſians were a ſcattered body of illiterate and uncivilized barbarians; but, under Peter the Great, they took the

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ſhape of a nation, and laid the foundation of a great and powerful empire.

As Ruſſia was the laſt of Europe that remained barbarous, the progreſs of mankind was ſtill to go weſtward; and we find in this æra a new world burſting to our view. Columbus firſt diſcovered it, and other navigators more fully explored it. Magellan began the firſt voyage round the world, which was accompliſhed in 1522; Sir Francis Drake, an Engliſhman, did the ſame in 1580; Thomas Cavendiſh, another Engliſhman, in 1588; Oliver de Nort, a Dutchman, in 1591; and ſeveral others afterwards. By theſe and other voyages the great continent of America was well known in 1715; and numerous colonies from Spain, England, France, Holland, Portugal, and Denmark, were ſettled there and in the adjacent Iſlands.

From what I have ſaid, you muſt have perceived that this period was peculiarly memo-

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rable for the art of navigation. Among the ancients, a ſort of coaſting on the bounded ſeas of the Mediterranean and Euxine, was nearly all that was known; but with the help of the loadſtone, the mariner's compaſs, and the improved knowledge of aſtronomy, the ocean may be ſaid to have been, in the year 1715, navigable in every poſſible direction. At firſt the Portugueſe had taken the lead, and then the Spaniards, in all bold navigation. The French had been always backward at ſea, though great exertions were made under Louis XIV: but in 1715 the Dutch and Engliſh were the principal naval powers, though, as in almoſt every thing, the latter undoubtedly predominated. This is all I think neceſſary to obſerve as to this æra; but at the end of my next, I ſhall point out to you objects that will demand all your attention.

LETTER XIV.

Obſervations on the State of the World in the Year of Chriſt 1800.

OF Aſia and Africa nothing new is to be added, thoſe quarters of the globe continuing in that profound ignorance, idolatry, and barbariſm, as at the end of my laſt æra, with ſuch exceptions as I then made as to China, and with the additional one of the ſuperiority of the inhabitants of the Pelew iſlands to thoſe of the other new-diſcovered countries in this century.

All that is worthy of the name of knowledge is, in fact, confined to Europe, and thoſe colonies that have been planted by the nations of Chriſtendom. Of theſe colonies, the United States of North America unqueſtionably take the lead; but as yet their only celebrated author was Dr. Franklin. Beſides being an able writer, he made ſome of the

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greateſt diſcoveries in electricity. In regard to the arts and ſciences, the Americans continue to be indebted to Europe for other improvements; and as to government, they ſeem already to have great diſſenſions amongſt themſelves; but I am ſtill more ſorry to add, that infidelity, in regard to revealed religion, has rapidly ſpread, and continues to increaſe, in this new-founded republic.

Of the European ſtates themſelves, every thing worthy of notice is confined to Chriſtendom, that part of Europe which belongs to the Turks being in the moſt debaſed and degraded ſtate, and ripe, as I have obſerved in my obſervations on the Turkiſh empire, for revolution. Ruſſia is ſtill far back in the civilized world, though in this century it has had a theatre eſtabliſhed, and four or five writers have appeared in the dramatic, poetic, hiſtoric, and philoſophical lines; but ſtill their government is deſpotic, and the great maſs of the people ſlaves, who are transferred with the

land. When we turn to Sweden, we find it backward in literature, it having only produced one diſtinguiſhed author ſince my laſt æra. This is Linnæus, who takes the lead amongſt the botaniſts of the world. There have been, however, conſiderable improvements in Sweden during the eighteenth century; and though its government has been made abſolute, yet their cuſtoms, and a conſiderable degree of civilization, have rendered it of a far milder nature than that of Ruſſia. Denmark has rather ſurpaſſed Sweden in the arts of peace; and though it is alſo deſpotic, that power has not been latterly abuſed; and, take it all together, the three laſt countries have ſuffered leſs than any other of the European nations in the preſent convulſed ſtate of the world; but ſtill they cannot be reckoned ſuch governments as are deſirable, nor are their people in that ſtate of moral rectitude which affords true happineſs. In Denmark the moſt remarkable man of the period I now treat of was Norden, a great navigator, deſigner,

ſigner, and mathematician. I ſhall next ſpeak of thoſe countries that compoſed the weſtern Roman empire. Spain and Portugal have fallen behind the three laſt northern powers in all that is truly eſtimable: the former did not, for the laſt eighty-five years, produce one author that is diſtinguiſhed; and the latter only Magelhaens, who wrote ably on natural philoſophy; Sanchez, who was eminent as a phyſician and medical writer; and Oliveyra, who was a voluminous miſcellaneous author. Theſe countries are nearly without commerce, manufactures, and arts; and they are, beſides, extremely immoral, and at the ſame time groſsly ſuperſtitious. Italy has continued to increaſe in the moſt diſſolute and abominable manners, and has become totally incapable of any great exertion. It had no writer of eminence during this æra; but it produced a few good painters, and the Italians continued to excel in muſic. No people, however, appears more ripe for deſtruction. Holland has ſunk in a great meaſure

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under its love of money, and total inattention to every thing but wealth; and by their inordinate desire of gain the Dutch have become poor, have lost their commerce, their colonies, their fleets, and consequence, and are now an insignificant republic, dependant on France. They had, however, since 1715, a few good writers on mathematics and philosophy. Switzerland likewise has ceased to preserve a united and independent spirit; their new form of government has been dictated by the French, who will of course direct its proceedings; nor are the Swiss morals as pure as they have heretofore been. They had, however, in the period we are considering, four or five very able writers, the chief of whom was Rousseau. In this century Germany has certainly produced a number of able authors; of these, Mosheim was famous for his Ecclesiastical History, Haller for his knowledge as a physician, and Mayer as one of the greatest astronomers and mechanics of this century. In this work I speak not of

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living authors; but I muſt obſerve, that Germany now takes the lead in dramatic performances. The manners of almoſt all the German kingdoms and ſtates are now more poliſhed and refined than in 1715; but they have likewiſe become more depraved; and there is ſcarcely any part of Chriſtendom, except France, where infidelity is more prevalent.

It now remains for me to obſerve a little on the two greateſt powers of the world, France and the Britiſh iſles. The latter had a very great number of able poets during the time I am now reviewing; but they had none that equalled Voltaire, nor perhaps Crebillon: with an exception as to them, I think, however, I may fairly ſay, that in this branch France was inferior. In hiſtory ſhe was decidedly ſo; for ſhe had no hiſtorians to be compared to Hume, Robertſon, and Gibbon. In natural hiſtory ſhe, however, takes the lead; for her rival produced no man equal to Buffon. In mathematics they are perhaps alike; but in

in aſtronomy England has made diſcoveries ſurpaſſing all the reſt of the world. The Britiſh iſles alſo excel on ſubjects of religion and medicine, and, I ſhould ſuppoſe, in ſurgery. On other general ſubjects, numbers have written in both countries; and I believe it would be difficult to determine on which ſide the ſuperiority lies. Great Britain, however, had not any ſuch univerſal genius as Voltaire, nor any proſe author equal to Monteſquieu. On the other hand, Sterne had, in ſome of his works, a new and original genius, that moſt exquiſitely touched the fineſt feelings of the heart; and France had no author who could be compared in learning with Dr. Samuel Johnſon. There were many excellent painters in both countries, and I will not take upon me to aſcertain which had the ſuperiority; but as a portrait-painter I may venture to give the palm to Sir Joſhua Reynolds. In muſic, though much alike, the Engliſh had not any perſon who equalled Rameau. In architecture and ſculpture I ſhould ſuppoſe they are

nearly

nearly on a par; but, I apprehend, in engraving England has taken the lead. In navigation France had her Bougainville, and Great Britain her Cook; but in every thing on the ocean England excels. So in almoſt all branches of commerce and uſeful manufactures; and, I may alſo add, in whatever belongs to agriculture and farming. As to the comforts, conveniences, and accommodations of life, I am perſuaded England holds a high ſuperiority. Thus, upon the whole, I feel myſelf warranted to ſay, that Great Britain is not the ſecond, but the firſt country on the face of the globe; but I muſt add, that ſhe is become profligate and corrupt, when compared with what ſhe was in the year 1715. The great body of the higher orders are notoriouſly unbelievers in revealed religion. As to the duties due to their country, to their fellow-creatures, and their God, I appeal to the feelings of any honeſt man who reads this work, whether they have or have not performed them.

When I throw out theſe obſervations as to England, I do not mean to ſay ſhe is more vicious than France: I believe, on the contrary, ſhe is infinitely leſs ſo; and, in proportion to the extent of her wealth and empire, perhaps freer from guilt than any other now exiſting nation; but her faults are of magnitude enough to make her think and tremble.

In this century the world ſeems to have been nearly explored in every poſſible direction; and it brings to our view many people hitherto unknown; but from their ſtate of actual barbarity, or low degree of civilization, they are unworthy of our notice. The diſcovery that America and Europe are within a few leagues of each other clears up all difficulty as to the peopling of the former, and no doubt it was occaſioned by that progreſs of population in the northern hive, which I have before obſerved on. Great diſcoveries have been made in this æra in aſtronomy, chemiſtry, mineralogy, electricity, and indeed in

in all the branches of natural philoſophy: ſo alſo in the mechanic powers, and in every thing that appertains to farming; ſo likewiſe in all the conveniencies, elegancies, and exterior ornaments of life: and I do not heſitate to ſay, that there never was a time, in which all that conſtitutes pleaſure, and convenience, and gratification of appetite, when conſidered diſtinct from the mind, was more in the power of every man of wealth who inhabits Chriſtendom, and particularly England. But does this give happineſs to the great body of mankind? No. Thoſe who are barely able to live on their induſtry, and to whom theſe things are perfectly out of reach, feel leſs happy by a painful compariſon; and to the very poor and wretched, unleſs they have a conſolation in their proſpects of futurity, their feelings are ſtill more injured. I would even aſk, does it give happineſs to the very poſſeſſors of thoſe riches, that enable them thus to enjoy the good things of this world? and I will anſwer for them, No. Happineſs can

alone belong to virtue; not that I mean to ſay the virtuous do not experience miſery. I believe in mere wordly affairs, they peculiarly ſuffer; for the things of this world as yet belong to the prince of this world; but the day of his overthrow is at hand. As I ſhall, in the remainder of this work, go at large into the preſent ſtate of the world, in regard to good and evil, and what is to come, I ſhall here cloſe this letter.

LETTER XV.

Showing the Similarity between the preſent Times, and the Auguſtan Age, and the inevitable Miſery that would follow, were there not to be a divine Interference.

AT the cloſe of my obſervations on the twelfth æra, I pointed out to you the improvements and wickedneſs of the world; and its ſimilarity to the end of the ſixth æra has, no doubt, already ſtruck you. You have ſeen the dreadful ſtate of mankind that followed the Auguſtan age, and the ferocity, ſuperſtition, and ignorance, that covered nearly the whole earth, from the fourth to the fourteenth century. What, then, in the common courſe of human affairs, are we now to expect? What is it that diſtinguiſhes the period we now live in, from the ſtate of mankind at the death of Auguſtus Cæſar? I anſwer, Chriſtianity alone. But if we were to truſt to outward appearances, that religion is

rapidly

rapidly vaniſhing from the earth. Let me, then, for a moment ſuppoſe the hopes of infidelity accompliſhed. Let me ſuppoſe the reaſoning of the Deiſts and Atheiſts ſubſtituted in the place of revelation. Do the philoſophers of this age pretend to be ſuperior to Socrates and Plato amongſt the Greeks? and, if not, can they imagine that they will make men virtuous and free, when thoſe great ancients were not able to ſtem the vices of their country, or ward off approaching ſlavery? Do the philoſophers of this age pretend to be ſuperior to Cicero or Seneca amongſt the Romans? and, let me alſo aſk, were the two latter able to keep up either public or private virtue amongſt their countrymen? No. How, then, are we to hope that mere human reaſoning ſhall, in the preſent depraved ſtate of nations and of men, prevent ſimilar calamities, tyranny, ignorance, and ſlavery, to what followed the Auguſtan age?

I ſhall, perhaps, be told, that the art of printing has ſo diffuſed knowledge, that man

can

can never again fall into ſo deplorable a ſtate as preceded that diſcovery. But what do books convey that can preſerve virtue and freedom, if you ſtrip them of being the medium of eſtabliſhing the certainty of a future life, and of future rewards and puniſhments? Do books now make the bad man give up his ambitious or wicked purſuits? Is it amongſt thoſe who have received the moſt learned education, or amongſt men bred up to the moſt laborious purſuits in life, and who have little leiſure for reading, that you find moſt virtue? I will anſwer for it, it is amongſt the latter, provided they are placed above want. It is not therefore, the multiplicity of books, however they may point out the bleſſings of freedom, that can give either good governments or preſerve them. No; it is the virtue of a nation that can alone do either. In proportion to the virtues of Greece and Rome, they were free and happy; and ſo alſo has it been with the more modern nations. Why has it happened that France, for theſe laſt ten years, has gone through

through ſo many horrid and bloody revolutions? If philoſophy, if celebrated authors, if celebrated books, could enlighten a people without any revealed religion, what country ought to be more happy?—No, no; it is not the pride of human reaſoning that exalteth a nation. France may change and change, but ſhe can neither be permanently free nor permanently happy, till ſhe abandons her vices, and adopts the pure principles of Chriſtianity.

But, ſuppoſing the art of printing could make a difference, who will ſay it cannot be ſuppreſſed, or ſo modelled, as to become the inſtrument of tyranny? Did not the grand ſeigniors, ſince that diſcovery, totally prohibit it for centuries, throughout their wide-extended empire? Do not all governments even now, where printing is allowed, control and direct the extent to which it ſhall go? If governments become vicious and arbitrary, will not printing be reſtrained and modelled as they chooſe? and, if ſucceſsful tyranny

ſhould

ſhould require it, what is to hinder a total prohibition? I therefore aſſert that the art of printing is no ſecurity againſt ſimilar events to thoſe that followed the death of Auguſtus. There is, however, I thank God, a great and glorious difference between theſe times and the ſummit of the heathen world. There are now on the earth one hundred and forty-four thouſand true believers and followers of Chriſt, ready to receive and obey the commands of their maſter. Theſe are the ſalt of the earth, and by theſe it will be ſaved.

Let me here call your attention to ſubjects truly worthy of a man. The glorious criſis is at hand, when the vaſt deſign of this terreſtrial creation is to be unfolded: The glorious criſis is at hand, when Satan and all his powers are to be confounded: The glorious criſis is at hand, when the knowledge of the true and only God is to prevail from pole to pole, and when order, virtue, peace, holineſs, and their companion happineſs, are to pervade the world.

In the remainder of this work I ſhall write to you on the ſubject of Prophecy, with that lively conviction that I myſelf feel. This conviction is founded on the exact coincidence of hiſtory and the ſacred predictions. Had any man told you in the beginning of your life a number of things that were to happen to you, and had moſt of them, in their regular order been fulfilled, could you doubt of the remainder? This is the ground on which the faith of your father is founded; for ſuch is the fact as to the prophecies, and their accompliſhment. It is on this baſis that I hope to implant in your breaſt a full and joyful expection of the immediate appearance of that Meſſiah, who ſuffered for a world that he is now to place on the higheſt pinnacle of human happineſs and human glory. Wonder not at the ſtrength of language that I uſe; for, were it to be weaker, it would belie the reaſoning of my head and the feelings of my heart. Let men call your father mad if they pleaſe; but

but I know I can bear the teſt of ſober examination, and that I am, in all I ſhall ſay on this ſubject, only the zealous advocate of SACRED TRUTH.

LETTER XVI.

Eſtabliſhing the Authenticity of the Old and New Teſtament—Pointing out the Predictions as to the Jews, and their Accompliſhment to the preſent Day. Alſo pointing out the Predictions as to the Riſe and Fall of the Papacy, and the Infidelity that was to prevail on the Earth, at the Time of the ſecond Coming; and that the Appearance of the Meſſiah is inſtantly to be expected.

BEFORE I proceed to point out the accompliſhment of prophecy, I ſhall ſay a few words as to the authenticity of the Old and New Teſtaments. As to the firſt, it would, I think, be ſufficient to eſtabliſh, that the whole Jewiſh nation acknowledge thoſe books from which I ſhall quote. But, in addition to their teſtimony, we have a verſion of it, tranſlated into Greek, by order of Ptolemy Philadelphus, king of Egypt, to whom Judea was tributary, three hundred years before

fore Chriſt, and the Grecian language was then the language of the greateſt and moſt enlightened nations of the earth; and from the time of Chriſt's death, both Jews and Chriſtians have acknowledged the principal books of the Old Teſtament. As to the New, it is atteſted by all the Chriſtian writers of the firſt and ſecond century, and has been handed down by Chriſtians of every ſect, to the preſent day; the Apocalypſe, or Revelation given to St. John, being alone doubted. I ſhall, therefore, confine myſelf to proving the undoubted truth of the latter. Papias, biſhop of Hierapolis, who was one of John's diſciples, declares, in his writings, that the Apocalypſe was of divine inſpiration. Juſtin Martyr, who became a Chriſtian about thirty years after the death of John, ſays it was given by that apoſtle, and that not only he, but all the Chriſtians of that day, acknowledged its truth. Melito, who flouriſhed juſt after Juſtin, wrote a commentary on it; and Irenæus, his cotemporary, eſtabliſhes its authenticity, by declaring

claring he had it from thoſe who converſed with John, face to face, on that ſubject. Theophilus, biſhop of Antioch, Tertullian, Clemens Alexandrinus, Origen, and, in ſhort, all the earlieſt and ableſt Chriſtian writers, acknowledged the Revelations, and ſeveral of them wrote commentaries on it. So that Sir Iſaac, in his obſervations on the Apocalypſe truly ſaid, that there was not any other book of the New Teſtament ſo ſtrongly atteſted, or commented on ſo early, as it. The reaſon of its having been doubted in the middle centuries, was, that it ſtruck too deep at papal impoſture, and pointed it out too clearly to be admitted by the ſee of Rome, and therefore it was deemed heretical to aſſert its authenticity.

Having thus, I hope, ſatisfied you of the truth of both, I ſhall now call your attention to the great leading prophecies, and their accompliſhment. The moſt ſtriking of theſe is what peculiarly belongs to the Jews. It is now upwards of three thouſand years ſince

Moſes

Moſes foretold what ſhould happen to them: in the 28th chapter of Deuteronomy, 25th, 37th, 63d, 64th, and 65th verſes, that prophet ſpoke thus: "The Lord ſhall cauſe thee to be ſmitten before thine enemies, and thou ſhalt go out one way againſt them, and flee ſeven ways before them; and ſhalt be removed into all the kingdoms of the earth; and thou ſhalt become an aſtoniſhment, a proverb, and a by-word among all the nations whither the Lord ſhall lead thee. And it ſhall come to paſs, that as the Lord rejoiced over you to do you good, and to multiply you, ſo the Lord will rejoice over you to deſtroy you, and to bring you to nought; and ye ſhall be plucked from off the land, whither thou goeſt to poſſeſs it; and the Lord ſhall ſcatter you among all people; and amongſt theſe nations ſhalt thou find no eaſe, neither ſhall the ſole of thy foot have reſt." To the ſame effect is the prophet Jeremiah, 24th chapter, and 9th and 10th verſes: "And I will deliver them to be removed unto all the kingdoms of the earth

for

for their hurt, to be a reproach and a proverb, a taunt and a curſe, in all places whither I ſhall drive them; and I will ſend the ſword, the famine, and the peſtilence among them, till they be conſumed from off the land that I gave unto them and to their fathers." Theſe are the prophecies, and let us ſee the accompliſhment. Near 1700 years ago, after ſuffering by famine, by the ſword, and by peſtilence, they were baniſhed from Judea by the Romans, and ſo completely plucked from out of it, that there have been fewer Jews there, from that day to this, than in any other civilized nation. There is no country, not actually barbarous, in which they are not found, nor was there one, previous to the late revolution in France, in which they had even nominally the rights of a citizen; and I believe we ſhall not find that they have yet benefitted by the change. The ſituation of the Jews is, indeed, latterly every where meliorated; and, no doubt, that reſtoration, which is predicted by all the prophets is near at hand. But ſtill

their

their punishment continues; they are still scattered over the face of the earth; they are still a by-word and a scorn to all nations; and they have no where a resting place.

What makes the accomplishment of these predictions still more wonderful, is, that the Jews fulfil them, contrary to the ruling passions with which their enemies have ever accused them, namely, the love of wealth and power. The way to secure wealth, or to obtain power, is to become a citizen of the state where the person resides; and every Jew could do so by giving up his religion. But the Jews adhere to their faith; and whilst they hold in their hands the predictions of their sufferings (and many and grievous have they been in every country, England not excepted) they rejoice in those parts of the Sacred Writings which foretel their being restored to their country: and they wait with a certain and well-founded hope for what is so plainly promised them, and which I shall, in another place, more fully point out.

I ſhall now call your attention to the ſecond chapter of the prophet Daniel, which gives a juſt and conciſe view of the great changes of empire, from the time of Nebuchadnezzar to the preſent day. Daniel, in telling that monarch the dream he had forgotten, thus addreſſes him: "Thou, O king, ſaweſt, and, behold, a great image: this great image, whoſe brightneſs was excellent, ſtood before thee, and the form thereof was terrible: this image's head was of fine gold, his breaſt and his arms of ſilver, his belly and his thighs of braſs, his legs of iron, his feet part of iron and part of clay. Thou ſaweſt till that a ſtone was cut out without hands, which ſmote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the braſs, the ſilver, and the gold, broken to pieces together, and became like the chaff of the ſummer thraſhing floors, and the wind carried them away, that no place was found for them; and the ſtone that ſmote the image became a great mountain,

tain, and filled the whole earth. This is the dream, and we will tell the interpretation thereof before the king.

"Thou, O king, art a king of kings; for the God of heaven hath given thee a kingdom, power, and ſtrength, and glory; and, whereſoever the children of men dwell, the beaſts of the field, and the fowls of the heaven, hath he given into thy hand, and hath made thee ruler over them all: thou art this head of gold; and after thee ſhall ariſe another kingdom, inferior to thee, and another third kingdom of braſs, which ſhall bear rule over all the earth; and the fourth kingdom ſhall be ſtrong as iron, foraſmuch as iron breaketh in pieces, and ſubdueth all things: and as iron that breaketh all theſe, ſhall it break in pieces and bruiſe. And whereas thou ſaweſt the feet and toes, part of potter's clay, and part of iron, the kingdom ſhall be divided, but there ſhall be in it of the ſtrength of the iron, foraſmuch as thou ſaweſt the iron mixed with miry

clay. And as the toes of the feet were part of iron, and part of clay, ſo the kingdom ſhall be partly ſtrong and partly broken: and whereas thou ſaweſt iron mixed with miry clay, they ſhall mingle themſelves with the ſeed of men; but they ſhall not cleave one to another, even as iron is not mixed with clay. And in the days of theſe kings ſhall the God of heaven ſet up a kingdom which ſhall never be deſtroyed: and the kingdom ſhall not be left to other people, but it ſhall break in pieces and conſume all theſe kingdoms, and it ſhall ſtand for ever. Foraſmuch as thou ſaweſt that a ſtone was cut out of the mountain without hands, and that it brake in pieces the iron, the braſs, the clay, the ſilver, and the gold, the great God hath made known to the king what ſhall come to paſs hereafter; and the dream is certain, and the interpretation thereof ſure."

All the commentators of eminence agree, that the head of gold was the Aſſyrian and Babyloniſh

Babyloniſh empire, then united under Nebuchadnezzar, and which, at that time, compriſed all the nations on earth, that were not abſolutely barbarous. They alſo agree that the breaſt and the arms of ſilver, was the Medo-Perſian empire; and that the belly and thighs of braſs, was the empire of the Greeks, raiſed up by Alexander the Great. You muſt have ſeen hiſtory exactly according; but for the minutiæ as to theſe three firſt empires, I refer you to Sir Iſaac Newton. The fourth empire, denoted by the legs of iron, and the feet and toes, part of iron and part of clay, it is alſo agreed, denotes the Roman empire in different ſtages of it; but Sir Iſaac well obſerves it only comprehends Italy and thoſe countries belonging to it, which never compoſed any part of the three firſt empires; for in the 7th chapter of Daniel, where the four empires are more fully treated of, under the repreſentation of four beaſts, after pointing out that the laſt of the four ſhould ſubdue the

other

other three, it adds, that the lives of the other beaſts were prolonged, though their dominion was taken away.

There is another thing that the beſt commentators are agreed on, namely, that the feet and toes denote the ſtate of the fourth empire, after it was divided from the three firſt which it had ſubdued, becauſe no part of the weſtern Roman empire, ſo called after it was ſeparated from the eaſtern, as you have before ſeen, contained any country that had been part of the three firſt; and it is worthy of your moſt ſerious conſideration, how minutely its ſituation, ſince that ſeparation, correſponds with what was pointed out by Daniel. In its firſt ſtate you have ſeen it ſtrong as iron, and ſubduing almoſt all the then known world. But in the latter ſtate of its feet and toes, it was to be partly iron and partly clay, and to be divided into ten kingdoms. It was not till the year 408 that this diviſion was completed, but long before that, the weſtern

empire

empire had loſt all its ſtrength and conſequence. After the ten kingdoms were formed, the iron and clay were never to unite, and they were alſo to be partly ſtrong and partly broken. Now what has been the fact? Since 408 they have been ſo far weak, as never to make any laſting impreſſion on thoſe countries which, when in the ſtate of the legs of iron, they eaſily ſubdued. But they have alſo been partly ſtrong, for they were able to prevent any permanent conqueſt, by the Saracens, Moors, and Turks. As iron and clay do not unite, ſo no union of the countries into which the weſtern empire was broken, ever took place. The very policy of Europe in keeping up a balance of power, is the ſecond cauſe, by which this aſtoniſhing prophecy has been fulfilled. In vain did Charlemagne, the Emperor Charles V. and Lewis XIV. of France, in their turns attempt it. The word of God had predicted, no new great empire ſhould riſe there till the latter times of thoſe kingdoms, when, to uſe the words of Daniel,

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" the God of heaven ſhall ſet up a kingdom which ſhall never be deſtroyed."

I have before obſerved, that the 7th chapter of Daniel treats more fully of the four great empires. I ſhall, therefore, conſider what it ſays of the fourth empire, with attention, as the riſe of the papal power is there pointed out, and as the riſe and fall of that power is one of the moſt important and momentous of all the events that have been predicted. The fourth beaſt was to have ten horns, denoting the ten kingdoms into which the weſtern empire was to be divided, and amongſt them was to riſe another little horn, of a very extraordinary nature. The words by which Daniel deſcribes that nature, are, " And, behold, in this horn were eyes, like the eyes of man, and a mouth ſpeaking great things." In another place in the ſame chapter, it is alſo deſcribed as having a look more ſtout than his fellows; and then are theſe words: " And he ſhall ſpeak great words againſt the Moſt High, and think

to change times and laws: and they ſhall be given into his hand, until a time, and times, and the dividing of time. But the judgment ſhall ſit, and they ſhall take away his dominion, to conſume and to deſtroy it unto the end. And the kingdom and dominion, and the greatneſs of the kingdom under the whole heaven, ſhall be given to the people of the ſaints of the Moſt High, whoſe kingdom is an everlaſting kingdom, and all dominions ſhall ſerve and obey him."

Sir Iſaac Newton, in commenting on this, obſerves, that we muſt look for it after the riſe of the ten horns or kingdoms, and adds: "But it was a kingdom of a different kind from the other ten kingdoms; having a life or ſoul peculiar to itſelf, with eyes and a mouth. By its eyes it was a ſeer; and by its mouth ſpeaking great things, and changing times and laws, it was a prophet, as well as a king; and ſuch a ſeer, a prophet, and a king, is the church of Rome."

In order to look for the riſe of this eleventh horn, we muſt firſt ſee at what period the weſtern empire was divided into ten kingdoms, as it was to ariſe amongſt them. For this, I ſhall alſo quote from Sir Iſaac: "The weſtern empire of the Romans, about the time that Rome was beſieged and taken by the Goths, became broken into the following ten kingdoms:

"1. The kingdom of the Vandals and Alans in Spain and Africa.
"2. The kingdom of the Suevians in Spain.
"3. The kingdom of the Viſigoths.
"4. The kingdom of the Alans in Gallia.
"5. The kingdom of the Burgundians.
"6. The kingdom of the Franks.
"7. The kingdom of the Britains.
"8. The kingdom of the Huns.
"9. The kingdom of the Lombards.
"10. The kingdom of Ravenna."

From

From the ſame author I find that this diviſion was completed about the year 408.

For the fuller examination of the riſe of the papal power, I muſt now turn to the revelation of St. John. In his 13th chapter, and 1ſt verſe, are theſe words: "And I ſaw a wild beaſt ariſe up out of the ſea, having ſeven heads and ten horns, and upon his horns ten crowns, and upon his heads the names of blaſphemy." In the 5th verſe: "And there was given unto him a mouth ſpeaking great things and blaſphemies; and power was given unto him forty and two months." In the 7th verſe: "And it was given unto him to make war with the ſaints, and to overcome them." Now this is only a fuller deſcription of the little horn of Daniel; and we find from it, that time, times, and half a time, are forty and two months. In the 17th chapter of Revelations, the papal power is more fully deſcribed, under the name of Babylon, and the great whore; and the ſeven heads are thus

 explained,

explained, 9th verſe: "Here is the mind that has wiſdom. The ſeven heads are ſeven mountains, on which the woman ſits." And the 18th verſe ſays: "And the woman which thou ſaweſt, is that great city which reigns over the kings of the earth," which anſwers to Rome, and to no other place whatſoever.

But as theſe paſſages of Scripture deſcribe the papal power; ſo doth the 12th chapter point out the progreſs of the true church under the name of a woman clothed with the ſun, and the moon under her feet, and upon her head a crown of twelve ſtars. Now we are told this woman is to go into the wilderneſs, where ſhe was to be nouriſhed, for a time, times, and half a time. This is juſt the period that the little horn, or falſe church, is to have power. As, therefore, the woman, or true church, is to go into diſtreſs, when the papal power ariſes, if we can find out a date, before which it is foretold that the woman goes

goes into the wilderneſs, a new light will be thrown on the riſe of the beaſt.

The 14th verſe of the 12th chapter of Revelations ſays: "And to the woman were given two wings of a great eagle, that ſhe might fly into the wilderneſs into her place, where ſhe is nouriſhed for a time, and times, and half a time, from the face of the ſerpent." Now the eagle was the well-known ſtandard of the Roman power, and might well denote the Roman empire at large: and its being divided into eaſtern and weſtern is finely figured under the deſcription of two wings. Therefore the woman was to go into the wilderneſs, and the beaſt to ariſe whilſt the weſtern empire exiſted; for, after it expired, the eagle had but one wing. The deſtruction of the weſtern empire, you have ſeen, was in the year 476; conſequently the riſe of the papal power muſt have been before that æra; and we have already aſcertained that it muſt be ſubſequent to the year 408.

By

By the conqueſts made by different barbarians prior to the year 408, we have ſeen the kingdom of Ravenna, which was the remnant of the weſtern Roman empire, the ſole territory that acknowledged the weſtern emperor. Rome was a part of it, but the emperor made Ravenna the ſeat of government, as a place of greater ſecurity. In the years 451, 452, 453, Attila ſtill further weakened this declining power: but in the year 455 it received its fatal blow, from the hands of Genſeric, king of the Vandals: in this year he took the city of Rome, and ſacked it for fourteen days together, not even ſparing its moſt ſacred places. The biſhop of Rome was, however, far from ſuffering in his power by this calamity; for, on the contrary, it laid the foundation of his greatneſs. Ignorance and barbariſm were every where eſtabliſhed throughout what had been the weſtern empire. But moſt of theſe conquerors became idolatrous Chriſtians; and their being at once illiterate and ſuperſtitious, made them ready to receive the moſt abſurd

and

and extravagant doctrines. This ſubverſion of the weſtern Roman empire was abſolutely neceſſary to the riſe of the little horn; for amongſt the enlightened and poliſhed Romans it could never have flouriſhed. The taking of Rome in the year 455, with the ravages committed, was one of the moſt dreadful events that had ever happened to that capital. By it alſo the ſolid foundation of the papacy was eſtabliſhed; and from that time we have ſeen it gradually riſe to its ſummit, and afterwards decline, till it is now on the point of being annihilated.

The little horn, or papacy, was to have power for a time, times, and half a time. The wild beaſt of the Revelations, which is clearly the ſame, was to have power for forty and two months. At twelve months to the year, this is three years and one half; and at thirty days to each month, which was the old calculation, it makes 1260 days. This is ſtill further explained in the 12th chapter of the Revelations,

velations, in deſcribing the woman's going into the wilderneſs; for, by the 14th verſe, the woman is nouriſhed for a time, times, and half a time: and in the 6th verſe, a deſcription of the ſame thing is given in theſe words: "And the woman fled into the wilderneſs, where ſhe has a place prepared of God, that they ſhould feed her a thouſand two hundred and three-ſcore days." We therefore know to a certainty, that time, times, and half a time, ſtands for 1260 days; and days, in prophetic language, are years. From the year 455 to the year 1715 is exactly that ſpace of time. A moſt marked event began it; and one of the utmoſt importance to true religion happened at the end of it; I mean the defeat of a popiſh claimant to the throne of Great Britain, and the firm eſtabliſhment of a Proteſtant line of kings; for, under God, Great Britain has been the chief ſupporter of thoſe who, from time to time, ſhook off the papal ſupremacy.

I ſhall

I ſhall expatiate a little more on theſe dates anſwering to the 1260 years in which the ſee of Rome was to have power. We find in the year 755, that the pope of that day was the firſt who added temporal poſſeſſions as a ſovereign to his ſpiritual authority. Both the temporal and ſpiritual power of the papacy were ſtill further advanced by Pepin, king of France, and his ſon Charlemagne; and particularly by the latter, who made the pope, as you have ſeen, not only the ſovereign of Rome, but alſo declared him, in a council held at Rome in 800, the ſupreme judge of all men. Pope after pope from thenceforth, as ignorance increaſed in the kingdoms that had compoſed the weſtern empire, went on eſtabliſhing the moſt uncontrolled authority over the minds of men: till at length, under Pope Gregory the Seventh, who died in the year 1085, it arrived at the ſummit of its impoſture and uſurpation.

The year 1085 is exactly 630 years from the year 455; ſo that the ſummit of the papal

power correſponds minutely with the dates I aſſign to it, the death of Gregory having taken place at exactly one half of the 1260 years. And you have alſo ſeen, that the papacy from 1085 to 1715, though in conſiderable power, gradually declined. In the twelfth century the Albigenſes denied the papal authority, and in the thirteenth and fourteenth ſome others followed their example. The ſchiſm of cardinals as to the election of popes, that happened afterwards, greatly lowered it; and the council of Conſtance, by depoſing three popes about the year 1415, and electing a fourth, gave a mortal blow to their claim to infallibility. And here it is worthy of obſervation, that a marked increaſe of authority happened 300 years after the date I fix on for its commencement of power, and as marked a decreaſe alſo took place about 300 years before the period I fix on for the expiration of the 1260 years.

But it will be ſaid, the year 1715 is paſt, and the papal authority is ſtill acknowledged

by ſome. True, and ſo has Scripture denoted. In the 7th chapter of Daniel it is thus written: "But the judgment ſhall ſit, and they ſhall take away his dominion to deſtroy it unto the end." This is ſaid of the little horn, after declaring the period of its power; and therefore its deſtruction was not to be inſtant, but gradual.

There is another mode of trying the time I fix on for its actual power. Was there any period prior to 455 in which the biſhops of Rome had greater authority than they had for the 1260 years ſubſequent thereto? or was there any period ſince 1715, in which they had authority equal to that which they claimed and exerciſed for 1260 years previous to that date? If not, it follows that I am right, unleſs men would ſuppoſe the papacy ſhould revive, and that it is in future to have 1260 years of power greater than it ever had before. This is a ſuppoſition not to be made, and therefore beyond all contradiction; the

judgment is now ſitting that is to conſume and to deſtroy it unto the end: and from the preſent ſtate of that power, I think it is on the point of annihilation; but that annihilation does not take place till the ſecond coming of Chriſt, when Rome is to ſink, and the place where it now ſtands is to become a pit of fire. This is particularly deſcribed in the 18th chapter of Revelation. The ſtrongeſt expreſſions are in the 2d, 5th, 8th, and 21ſt verſes, and are as follow: "And he cried (an angel) mightily with a ſtrong voice, ſaying, Babylon the great is fallen (allowed by all commentators to mean Rome), is fallen, and is become the habitation of devils, and the hold of every foul ſpirit, and the cage of every unclean and hateful bird. For her ſins have reached unto heaven, and God hath remembered her iniquities. Therefore ſhall her plagues come in one day, death and mourning, and famine, and ſhe ſhall be utterly burnt with fire; for ſtrong is the Lord God who judgeth her. And a mighty angel took up a ſtone, like

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a great millſtone, and caſt it into the ſea, ſaying, Thus with violence ſhall that great city Babylon be thrown down, and ſhall be found no more at all."

The low ſtate of the papal power is one of the moſt marked warnings of the near approach of the ſecond coming of Chriſt; for in the 7th chapter of Daniel, with its deſtruction is the appearance of the Meſſiah, it being thus ſaid: "But the judgment ſhall ſit, and they ſhall take away his dominion, and the greatneſs of the kingdom under the whole heaven ſhall be given to the people of the ſaints of the Moſt High, whoſe kingdom is an everlaſting kingdom; and all dominions ſhall ſerve and obey him." And again in the ſame chapter, after ſpeaking of the little horn being deſtroyed, are theſe words: "I ſaw in the night viſions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of Days, and they brought him near before him. And there was given

him

him dominion, and glory, and a kingdom, that all people, nations, and languages, ſhould ſerve him: his dominion is an everlaſting dominion, which ſhall not paſs away, and his kingdom that which ſhall not be deſtroyed." Another general warning is the increaſing infidelity as to the Scriptures; for Chriſt ſays, in the 18th chapter of St. Luke, "Nevertheleſs ſhall I find faith on the earth?" Certainly not meaning, that there would be no faith, but that there would be a very high degree of infidelity. Now look at France, one of the greateſt countries in Europe, openly denying not only the Old, but the New Teſtament; ſubſtituting the tenth day inſtead of the ſeventh, as the day of ſuch worſhip as each ſhall chooſe, and attempting to aboliſh the memory of Chriſt, by changing the æra that bears his name to that of the year of their nominally new-founded republic. Infidelity alſo prevails in the ſurrounding nations, and is too prevalent even in the Britiſh iſles. But though we have theſe general ſigns, no man

can

can tell the day and hour when this event takes place; for in the 1st chapter of the Acts we find, in verse 7th, that he answers the Apostles thus, when they ask him, "Will he then restore the kingdom to Israel? It is not for you to know the times or the seasons, which the Father hath put in his own power." And in the 24th chapter of St. Matthew, 36th, 37th, 38th, and 39th verses: "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only. But as the days of Noah were, so shall also the coming of the Son of Man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not till the flood came and took them all away: so shall also the coming of the Son of Man be." And again, in the 12th chapter of Luke, 39th and 40th verses: "And this know, that if the good man of the house had known what hour the thief would come, he would have watched, and not have

suffered

ſuffered his houſe to be broken through. Be ye therefore ready alſo; for the Son of Man cometh at an hour when ye think not." And again, Revelations, 16th chapter, 15th verſe: "Behold, I come as a thief: bleſſed is he that watcheth, and keepeth his garments, leſt he walk naked, and they ſee his ſhame." Thus we have all the general ſigns; and, ſhould it take place to-morrow, all that was to precede it has been accompliſhed.

Though no man knoweth the day and hour, an event that has lately taken place induces me ſtrongly to believe it will happen this year, or early in the next: it is the law enacted by the Britiſh and Iriſh parliaments, for uniting England and Ireland into one kingdom. This appears to me contrary to the great deſigns of God; for it is making Ireland a part of the image of Daniel, which was completed in 408. Now if ſo, no imperial law will ever have force in Ireland; and as the imperial parliament are now fixed to meet the 22d of January

January 1800, and may in a month or two after pass a law that would be enforced in the ordinary course of things, I think that measure will be defeated, by the appearance of the Messiah in Ireland, of which I shall say more hereafter.

There is another prophecy of Daniel, which tells the time that was to elapse before the final destruction of the papal power. In the third year of Belshazzar, king of Babylon, Daniel, as you will find in his 8th chapter, had a vision, which begins with describing the rise of the Medo-Persian empire, and ends with a description of the power of the Prince of princes. In the 13th verse are these words: "Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand three hundred days; then shall the sanctuary

be cleanſed." The cleanſing of the ſanctuary means the kingdom of Chriſt on earth, becauſe the laſt event mentioned in the viſion is as to his power and glory. This was to be after 2300 years; and, though other commentators differ from me, I think theſe years manifeſtly commenced from the time Daniel had the viſion; for the queſtion aſked is, "How long ſhall be the viſion?" When we allow for the three or four years ſuppoſed to be in error as to the birth of Chriſt, theſe years expired about 1750, and from thence have thoſe events been rapidly following that led to the preſent ſtate of the papacy, and the glorious coming of Chriſt now to be expected. If the 2300 years were not to be reckoned from the time Daniel ſaw the viſion, but from the firſt event of the viſion, namely, the riſe of the Medo-Perſian empire, which was erected by Cyrus, it would make their termination about 1767 or 1768, at which period you have ſeen the papacy receive ſome deadly blows. Thus then you find, that all the predictions as to dates

dates and events are accompliſhed, and that we have every reaſon to believe the immediate eſtabliſhment of Chriſt's kingdom on earth. But many of the commentators have ſuppoſed this to be merely a ſpiritual kingdom, and that no ſecond advent is to be expected: I ſhall, therefore, in my next, examine that queſtion; and I think I ſhall prove to you, beyond a doubt, that he is now to appear in power and glory, and to be actually and viſibly the King of the kings of the earth.

LETTER XVII.

Points out the Predictions that Chriſtianity ſhould be eſtabliſhed throughout the World—That the Jews are to be reſtored—That the Earth is to be renovated—That univerſal Happineſs takes place—and that the Meſſiah is to be actually and viſibly King of the Kings of the Earth.

PREVIOUS to examining the queſtion as to Chriſt's perſonal reign, let us firſt aſcertain what is clearly predicted, as to Chriſtianity being eſtabliſhed throughout the world—as to the reſtoration of the Jews—the renovation of the earth—and the univerſal happineſs of mankind. Theſe prophecies are ſo blended together, that I ſhall not attempt to put them in ſeparate claſſes; but from the following paſſages all are, in my opinion, fully and clearly eſtabliſhed. In the ſecond chapter of Iſaiah it is thus written: "And it ſhall come to paſs in the laſt days, that the mountain of the Lord's houſe ſhall be eſtabliſhed in the top of the

the mountains, and ſhall be exalted above the hills, and all nations ſhall flow unto it. And many people ſhall go and ſay, Come ye, and let us go up to the mountain of the Lord, to the houſe of the God of Jacob, and he will teach us of his ways, and we will walk in his paths: for out of Zion ſhall go forth the law, and the word of the Lord from Jeruſalem. And he ſhall judge among the nations, and rebuke many people: and they ſhall beat their ſwords into plough-ſhares, and their ſpears into pruning-hooks: nation ſhall not lift up ſword againſt nation, neither ſhall they learn war any more."—43d chapter of Iſaiah: "Fear not, for I am with thee; I will bring thy ſeed from the eaſt, and gather thee from the weſt. I will ſay to the north, Give up, and to the ſouth, Keep not back; bring my ſons from far, and my daughters from the ends of the earth."—49th chapter of Iſaiah: "Sing, O heaven, and be joyful, O earth, and break forth into ſinging, O mountains; for God hath comforted his people, and will have

mercy

mercy upon his afflicted. But Zion ſaid, The Lord hath forſaken me, and my Lord hath forgotten me. Can a woman forget her ſucking child, that ſhe ſhould not have compaſſion on the ſon of her womb? Yea, ſhe may forget, yet I will not forget thee."—54th chapter of Iſaiah: "Oh! thou afflicted, toſſed with tempeſts, and not comforted, behold, I will lay thy ſtones with fair colours, and lay thy foundations with ſapphires. And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleaſant ſtones. And all thy children ſhall be taught of the Lord, and great ſhall be the peace of thy children."—60th chapter of Iſaiah: "Whereas thou haſt been forſaken and hated, ſo that no man went thorough thee, I will make thee an eternal excellence, a joy of many generations. For braſs I will bring gold, and for iron I will bring ſilver, and for wood braſs, and for ſtones iron; I will alſo make thy officers peace, and thine exactors righteouſneſs. Violence ſhall no more be heard in thy land, waſting nor

deſtruction

deſtruction within thy borders, but thou ſhalt call thy walls ſalvation, and thy gates praiſe. Thy people alſo ſhall be all righteous, they ſhall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified."—62d chapter of Iſaiah: "For as a young man marrieth a virgin, ſo ſhall thy ſons marry thee; and as the bridegroom rejoiceth over the bride, ſo ſhall thy God rejoice over thee."—3d chapter of Jeremiah: "At that time they ſhall call Jeruſalem the throne of the Lord, and all the nations ſhall be gathered unto it, to the name of the Lord to Jeruſalem; neither ſhall they walk any more after the imagination of their evil heart. In thoſe days ſhall the houſe of Judah walk with the houſe of Iſrael, and they ſhall come together out of the land of the north, to the land that I have given for an inheritance unto your fathers."—9th chapter of Amos: "Behold, the days come, ſaith the Lord, that the ploughman ſhall overtake the reaper, and the treader of grapes, him that

ſoweth

ſoweth ſeed, and the mountains ſhall drop ſweet wine, and all the hills ſhall melt."—36th chapter of Ezekiel: "For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. And ye ſhall dwell in the land which I gave to your fathers, and ye ſhall be my people, and I will be your God. And they ſhall ſay, This land that was deſolate is become like the garden of Eden; and the waſte, and deſolate, and ruined cities, are become fenced, and are inhabited."—8th chapter of Zechariah: "Thus ſaith the Lord of Hoſts, In thoſe days it ſhall come to paſs, that ten men ſhall take hold, out of all languages of the nations, even ſhall take hold of the ſkirt of him who is a Jew, ſaying, We will go with you; for we have heard that God is with you."—14th chapter of Zechariah: "In that day ſhall there be upon the bells of the horſes, Holineſs unto the Lord; and the pots in the Lord's houſe ſhall be like the bowls before the altar."—65th chapter of Iſaiah: "There

"There ſhall be no more thence an infant of days, nor an old man that hath not filled his days; for the child ſhall die an hundred years old; but the ſinner being an hundred years old, ſhall be accurſed. The wolf and the lamb ſhall feed together, and the lion ſhall eat ſtraw like the bullock; and duſt ſhall be the ſerpent's meat. They ſhall not hurt or deſtroy in all my holy mountain, ſaith the Lord."—55th chapter of Iſaiah: "For ye ſhall go out with joy, and be led forth with peace; the mountains and the hills ſhall break forth before you into ſinging; and all the trees of the fields ſhall clap their hands. Inſtead of the thorn ſhall come up the fir-tree, and inſtead of the brier ſhall come up the myrtle-tree, and it ſhall be to the Lord for a name, for an everlaſting ſign, that ſhall not be cut off."—65th Pſalm: "The folds ſhall be full of ſheep: he valleys alſo ſhall ſtand ſo thick with corn, that they ſhall laugh and ſing."—67th Pſalm: "O let the nations rejoice and be glad, for thou ſhalt judge the folk righteouſly, and go-

vern the nations upon earth. Let the people praiſe thee, O God, let all the people praiſe thee: then ſhall the earth bring forth her increaſe; and God, even our own God, ſhall give us his bleſſing. God ſhall bleſs us, and all the ends of the earth ſhall fear him."—72d Pſalm: "There ſhall be a heap of corn in the earth, high upon the hills."—11th chapter of Iſaiah: "The wolf alſo ſhall dwell with the lamb, and the leopard ſhall lie down with the kid; and the calf, and the young lion, and the fatling together; and a little child ſhall lead them; and the cow and the bear ſhall feed, their young ones ſhall lie down together, and the lion ſhall eat ſtraw like the ox; and the ſucking child ſhall play on the hole of the aſp, and the weaned child ſhall put his hand on the cockatrice den. They ſhall not hurt or deſtroy in all my holy mountain; for the earth ſhall be full of the knowledge of the Lord, as the waters cover the ſea."—85th Pſalm: "Surely his ſalvation is nigh them that fear him, that glory may dwell in

in our land. Mercy and truth are met together, Righteouſneſs and Peace have kiſſed each other. Truth ſhall ſpring out of the earth, and Righteouſneſs ſhall look down from heaven. Yea, the Lord ſhall give that which is good, and our land ſhall yield her increaſe. Righteouſneſs ſhall go before him, and ſhall ſet us in the way of his ſteps."—86th Pſalm: "All nations whom thou haſt made ſhall come and worſhip before thee, O Lord, and ſhall glorify thy name."—96th Pſalm: "Say among the heathen that the Lord reigneth: the world alſo ſhall be eſtabliſhed, that it ſhall not be moved: he ſhall judge the world righteouſly. Let the heavens rejoice, and let the earth be glad; let the ſea roar and the fulneſs thereof: let the field be joyful, and all that is therein; then ſhall all the trees of the wood rejoice before the Lord, for he cometh to judge the earth: he ſhall judge the world with righteouſneſs, and the people with his truth."—112th Pſalm: "Praiſe ye the Lord! bleſſed is the man that feareth

the Lord, that delighteth greatly in his commandments. His ſeed ſhall be mighty upon earth, the generation of the upright ſhall be bleſſed. Wealth and riches ſhall be in his houſe, and his righteouſneſs endureth for ever. He hath diſperſed, he hath given to the poor, his righteouſneſs endureth for ever; his horn ſhall be exalted with honour. The wicked ſhall ſee it, and be grieved; he ſhall gnaſh with his teeth, and melt away; the deſire of the wicked ſhall periſh."—61ſt chapter of Iſaiah: "And their ſeed ſhall be known among the Gentiles, and their offspring among the people; all that ſee them ſhall acknowledge them, that they are the ſeed which the Lord hath bleſſed."—62d chapter of Iſaiah: "For Zion's ſake will I not hold my peace, and for Jeruſalem's ſake I will not reſt, until the righteouſneſs thereof go forth as brightneſs, and the ſalvation thereof as a lamp that burneth: and the Gentiles ſhall ſee thy righteouſneſs, and all kings thy glory: and thou ſhalt be called by a new name,

which

which the mouth of the Lord ſhall name. Thou ſhalt alſo be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God. Thou ſhalt no more be termed forſaken, neither ſhall thy land any more be termed deſolate."—66th chapter of Iſaiah: "Rejoice ye with Jeruſalem, and be glad with her all ye that love her; rejoice for joy with her, all ye that mourn for her; that ye may ſuck and be ſatisfied with the breaſts of her conſolations; that ye may milk out, and be delighted with the abundance of her glory. For thus ſaith the Lord, Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing ſtream." —31ſt chapter of Jeremiah: "Behold, the days come, ſaith the Lord, that I will make a new covenant with the houſe of Iſrael, and with the houſe of Judah. Not according to the covenant that I made with their fathers, in the day that I took them by the hand, to bring them out of the land of Egypt, which my covenant they brake, although I was a

huſband

huſband to them, ſaith the Lord. But this ſhall be the covenant that I will make with the houſe of Iſrael: After thoſe days, ſaith the Lord, I will put my law in their inward parts, and write it in their hearts, and will be their God, and they ſhall be my people. And they ſhall teach no more every man his neighbour, and every man his brother, ſaying, Know the Lord; for they ſhall all know me, from the leaſt of them unto the greateſt of them, ſaith the Lord; for I will forgive their iniquity, and I will remember their ſin no more."—28th chapter of Ezekiel: "And there ſhall be no more a pricking brier unto the houſe of Iſrael, nor any grieving thorn, of all that are round about them, that deſpiſed them; and they ſhall know that I am the Lord God. Thus ſaith the Lord God, When I ſhall have gathered the houſe of Iſrael from the people among whom they are ſcattered, and ſhall be ſanctified in them in the ſight of the heathen, then ſhall they dwell in their land, that I have given to my ſervant Jacob; and they ſhall dwell ſafely therein,

therein, and ſhall build houſes and plant vineyards: yea, they ſhall dwell with confidence, when I have executed judgment upon all thoſe that deſpiſe them, round about them: and they ſhall know that I am the Lord their God."—34th chapter of Ezekiel: "And I will make them, and the places round my hill, a bleſſing: and I will cauſe the ſhower to come down in his ſeaſon: there ſhall be ſhowers of bleſſing. And the tree of the field ſhall yield her fruit, and the earth ſhall yield her increaſe, and they ſhall be ſafe in their land, and ſhall know that I am the Lord, when I have broken the bands of their yoke, and delivered them out of the hands of thoſe that ſerved themſelves of them."—37th chapter of Ezekiel: "And I will make them one nation in the land, upon the mountains of Iſrael, and one king ſhall be a king to them all; and they ſhall be no more two nations, neither ſhall they be divided into two kingdoms any more at all. And David my ſervant ſhall be king over them, and they all

ſhall

ſhall have one ſhepherd: they ſhall alſo walk in my judgments, and obſerve my ſtatutes and do them. And they ſhall dwell in the land that I have given unto Jacob my ſervant, wherein your fathers have dwelt, and they ſhall dwell therein, even they and their children, and their children's children; and my ſervant David ſhall be their prince."—48th chapter of Ezekiel: "And theſe are the goings out of the city: on the north ſide four thouſand and five hundred meaſures; and the gates of the city ſhall be after the names of the tribes of Iſrael, three gates northward: one gate of Reuben, one gate of Judah, one gate of Levi. And at the eaſt ſide, four thouſand and five hundred meaſures, and three gates: and one gate of Joſeph, one gate of Benjamin, one gate of Dan. And at the ſouth ſide, four thouſand and five hundred meaſures, and three gates: one gate of Simeon, one gate of Iſſachar, one gate of Zebulun. At the weſt ſide, four thouſand and five hundred meaſures, with their three gates: one

gate

gate of Gad, one gate of Aſher, one gate of Naphtali. It was round about, eighteen thouſand meaſures; and the name of the city from that day ſhall be, THE LORD IS THERE."—3d chapter of Hoſea: "For the children of Iſrael ſhall abide many days without a king, and without a prince, and without a ſacrifice, and without an image, and without an ephod, and without teraphim. Afterwards ſhall the children of Iſrael return, and ſeek the Lord their God, and David their king, and ſhall fear the Lord, and his goodneſs in the latter days."—9th chapter of Amos: "In that day will I raiſe up the tabernacle of David that is fallen, and cloſe up the breaches thereof, and I will raiſe up his ruins, and I will build it, as in the days of old: that they may poſſeſs the remnant of Eden, and of all the heathen which are called by my name, ſaith the Lord that doth this. Behold, the days come, ſaith the Lord, that the ploughman ſhall overtake the reaper, and the treader of grapes him that ſoweth ſeed, and the

mountains ſhall drop ſweet wine, and all the hills ſhall melt. And I will bring again the captivity of my people Iſrael, and they ſhall build the waſte cities, and inhabit them; and they ſhall plant vineyards, and drink the wine thereof: they ſhall alſo make gardens, and eat the fruit of them. And I will plant them upon their land, and they ſhall no more be pulled up out of their land, which I have given them, ſaith the Lord thy God."—4th chapter of Micah: "But in the laſt days it ſhall come to paſs, that the mountain of the houſe of the Lord ſhall be eſtabliſhed in the top of the mountains, and it ſhall be exalted above the hills, and people ſhall flow unto it. And many nations ſhall come and ſay, Come and let us go up to the mountain of the Lord, and to the houſe of the God of Jacob, and he will teach us of his ways, and we will walk in his paths: for the law ſhall go forth of Zion, and the word of the Lord from Jeruſalem. And he ſhall judge among many people, and rebuke ſtrong nations afar off, and they ſhall beat

beat their ſwords into plough-ſhares, and their ſpears into pruning-hooks: nation ſhall not lift up a ſword againſt nation, neither ſhall they learn war any more. But they ſhall ſit, every man under his own vine, and under his fig-tree, and none ſhall make them afraid; for the mouth of the Lord of hoſts has ſpoken it."—3d chapter of Zephaniah: "Sing, O daughter of Zion: ſhout, O Iſrael: be glad and rejoice with all the heart, O daughter of Jeruſalem. The Lord hath taken away thy judgments; he hath caſt out thine enemy: the King of Iſrael, even the Lord, is in the midſt of thee; thou ſhalt not ſee evil any more. In that day it ſhall be ſaid to Jeruſalem, Fear thee not: and to Zion, Let not thy hands be ſlack. The Lord thy God in the midſt of thee is mighty: he will ſave, he will rejoice over thee with joy: he will reſt in his love, he will joy over thee with ſinging. At that time will I bring you again, even in the time that I gather you: for I will make you a name and a praiſe among all people of the

earth, when I turn back your captivity before your eyes, ſaith the Lord."—2d chapter of Zechariah: "Sing and rejoice, O daughter of Zion: for, lo! I come, and I will dwell in the midſt of thee, ſaith the Lord. And many nations ſhall be joined to the Lord in that day, and ſhall be my people: and I will dwell in the midſt of thee; and thou ſhalt know that the Lord of hoſts hath ſent me unto thee. And the Lord ſhall inherit Judah, his portion in the Holy Land, and ſhall chooſe Jeruſalem again. Be ſilent, O all fleſh, before the Lord; for he is raiſed up out of his holy habitation."—8th chapter of Zechariah: "Yea, many people, and ſtrong nations, ſhall come to ſeek the Lord of hoſts in Jeruſalem, and to pray before the Lord. Thus ſaith the Lord of hoſts, In thoſe days it ſhall come to paſs, that ten men ſhall take hold out of all languages of the nations, even ſhall take hold of the ſkirt of him that is a Jew, ſaying, We will go with you, for we have heard that God is with you."—14th chapter of Zechariah: "In that

day

day ſhall there be on the bells of the horſes, HOLINESS UNTO THE LORD; and the pots in the Lord's houſe ſhall be like the bowls before the altar. Yea, every pot in Jeruſalem, and in Judah, ſhall be holineſs unto the LORD OF HOSTS."—1ſt chapter of Malachi: "For, from the riſing of the ſun, unto the going down of the ſame, my name ſhall be great among the Gentiles, and in every place incenſe ſhall be offered unto my name, and a pure offering: for my name ſhall be great among the heathen, ſaith the Lord of hoſts."—2d chapter of Joel: "And it ſhall come to paſs afterwards, that I will pour out my ſpirit upon all fleſh; and your ſons and your daughters ſhall propheſy; your old men ſhall dream dreams; your young men ſhall ſee viſions. And alſo upon the ſervants and upon the handmaids in thoſe days, will I pour out my ſpirit. And it ſhall come to paſs, that whoever ſhall call on the name of the Lord, ſhall be delivered; for in mount Zion and in Jeruſalem ſhall be deliverance, as the Lord

hath

hath ſaid, and in the remnant whom the Lord ſhall call."

Now, is it not manifeſt that all theſe texts remain to be fulfilled, and, if ſo, how are they to be accompliſhed, but by a miraculous interpoſition? It may be ſaid, that God, by his powerful and omnipotent interference, can immediately change the hearts and diſpoſitions of men, and that therefore, in regard to righteouſneſs and peace, all may be changed by his inviſible influence. His power to do ſo cannot be queſtioned; but that his ordinance is otherwiſe, I think I ſhall ſhow you, beyond doubt. But before I proceed to the diſcuſſion, let me obſerve, that there is not a Jew in the world, who does not expect the actual perſonal appearance of Chriſt. Let me alſo obſerve to you, that it was the full belief of all the firſt teachers of Chriſtianity, and one of the great incitements to the apoſtles and martyrs, that they ſhould live again on this earth, and enjoy one thouſand

ſand years of happineſs, under that Meſſiah who died upon the croſs.

I ſhall here collect the marked paſſages, that make it impoſſible, in my opinion, that the Scriptures ſhould be fulfilled in any other way, but by the actual ſecond coming of the Meſſiah. What belongs to it in the 2d and 7th chapters of Daniel, I have already given you. In the 23d chapter of Jeremiah there is a ſtrong paſſage indeed: "Behold, the days come, ſaith the Lord, that I will raiſe unto David a righteous branch, and a king ſhall reign and proſper, and ſhall execute judgment and juſtice in the earth. In his days, Judah ſhall be ſaved, and Iſrael ſhall dwell ſafely; and this is his name whereby he ſhall be called, THE LORD OUR RIGHTEOUSNESS. Therefore, behold, the days come, ſaith the Lord, that they ſhall no more ſay the Lord liveth, who brought up the children of Iſrael out of the land of Egypt, but the Lord liveth, who brought up, and who led the ſeed of the houſe

of

Iſrael out of the north country, and from all countries whither I had driven them; and they ſhall dwell in their own land." Now, were I to go no further, can you heſitate in believing, that the Stone cut out of the mountain without hands, in the 2d chapter of Daniel; that the perſon called One like unto the Son of Man, in the 7th chapter of Daniel; and the Lord our Righteouſneſs, in this chapter of Jeremiah, are one and the ſame perſon; and then let me aſk, can it be for a moment doubted, that theſe predictions are yet to be fulfilled?

But there are other ſtriking texts, that apply directly to the ſame ſubject. In the 9th chapter of Iſaiah you will find it thus written: "For unto us a child is born, unto us a ſon is given; and the government ſhall be upon his ſhoulder; and his name ſhall be called Wonderful, Counſellor, the Mighty God, the Everlaſting Father, the Prince of Peace. Of the increaſe of his government and peace there

ſhall

ſhall be nó end, upon the throne of David, and upon his kingdom, to order it, and to eſtabliſh it with judgment and with juſtice, from henceforth, even for ever; the zeal of the Lord of hoſts will perform it." Again, you will find in the 11th chapter of Iſaiah: "And there ſhall come forth a rod out of the ſtem of Jeſſe, and a branch ſhall grow out of his roots. And the ſpirit of the Lord ſhall reſt upon him; the ſpirit of wiſdom and underſtanding, the ſpirit of counſel and might, the ſpirit of knowledge and of the fear of the Lord; and ſhall make him of quick underſtanding in the fear of the Lord: and he ſhall not judge after the ſight of his eyes, neither reprove after the hearing of his ears. But with righteouſneſs ſhall he judge the poor, and reprove with equity for the meek of the earth; and he ſhall ſmite the earth with the rod of his mouth, and with the breath of his lips ſhall he ſlay the wicked. And righteouſneſs ſhall be the girdle of his loins, and faithfulneſs the girdle of his reins."—45th Pſalm: "Thou art fairer

than the children of men; full of grace are thy lips, becauſe God hath bleſſed thee for ever. Gird thee with thy ſword upon thy thigh, O thou moſt mighty, according to thy worſhip and renown. Good luck have thou with thine honour; ride on becauſe of the word of truth, of meekneſs and righteouſneſs; and thy right hand ſhall teach thee terrible things. Thy arrows are very ſharp, and the people ſhall be ſubdued unto thee, even in the midſt among the king's enemies. Thy ſeat, O God, endureth for ever; the ſceptre of thy kingdom is a right ſceptre. Thou haſt loved righteouſneſs and hated iniquity: wherefore God, even thy God, hath anointed thee with the oil of gladneſs above thy fellows."—47th Pſalm: "O clap your hands together, all ye people: O ſing unto God with the voice of melody. For the Lord is high and to be feared: he is the great King upon all the earth."—72d Pſalm: "In his time ſhall the righteous flouriſh: yea, and abundance of peace, ſo long as the moon endureth. His dominion

dominion ſhall be alſo from the one ſea to the other, and from the flood to the world's end. They that dwell in the wilderneſs ſhall kneel before him; his enemies ſhall lick the duſt. The kings of the iſles ſhall give preſents; the kings of Arabia and Saba ſhall bring gifts. All kings ſhall fall down before him; all nations ſhall do him ſervice."—99th Pſalm: "The Lord is king, be the people never ſo impatient: he ſitteth between the cherubims, be the earth never ſo unquiet." There are a variety of texts beſides theſe, in the Old Teſtament, to the ſame effect; but, ſurely, from thoſe I have quoted the Jews are well warranted in their expectation of an actual and viſible Meſſiah; who is to be Lord over the whole earth.

The Chriſtians have additional reaſons for this belief, as there are various paſſages in the New Teſtament, that declare his perſonal reign on earth. I ſhall, however, confine myſelf to a few quotations from the Revelations,

that, in my apprehenſion, place it beyond a doubt. In the 19th chapter it is thus written: "And I ſaw heaven opened, and, behold, a white horſe, and he that ſat upon him was called Faithful and True, and in righteouſneſs he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns, and he had a name written that no man knew but he himſelf. And he was clothed in a veſture dipped in blood, and his name is called the Word of God. And the armies which were in heaven followed him upon white horſes, clothed in fine linen, white and clean. And out of his mouth goeth a ſharp ſword, that with it he ſhould ſmite the nations. And he ſhall rule them with a rod of iron: and he treadeth the wine-preſs of the fierceneſs and wrath of Almighty God. And he hath on his veſture, and on his thigh, a name written, King of Kings, and Lord of Lords. And I ſaw an angel ſtanding in the ſun, and he cried with a loud voice, ſaying to all the fowls that fly in the midſt of heaven,

Come

Come and gather yourſelves together, unto the ſupper of the great God; that ye may eat the fleſh of kings, and the fleſh of captains, and the fleſh of mighty men, and the fleſh of horſes and of them that ſit on them, and the fleſh of all men, both free and bond, both ſmall and great. And I ſaw the beaſt, and the kings of the earth, and their armies, gathered together to make war againſt him that ſat on the horſe, and againſt his army. And the beaſt was taken, and with him the falſe prophet, that wrought miracles before him, with which he deceived them that had received the mark of the beaſt, and them that worſhipped his image. Theſe both were caſt alive into a lake of fire, burning with brimſtone. And the remnant were ſlain with the ſword of him that ſat upon the horſe, which ſword proceeded out of his mouth: and all the fowls were filled with their fleſh." Now, how could it with truth be ſaid, that no man ſhall know his name, but he himſelf, unleſs he comes again as a man? How is it to be writ-

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ten on his veſture, and on his thigh, King of Kings and Lord of Lords, unleſs he appears in perſon? How is the colour of his garment to be that of blood? how is he to ride upon a white horſe? how are the beaſt and the kings of the earth to lead their armies againſt him and his army, unleſs he is actually to be again on the earth? It is aſtoniſhing to me how any man, who believes in the Scriptures, can doubt of the perſonal reign of Chriſt upon earth; becauſe it is not poſſible to interpret theſe texts in any other manner. It is well worthy of conſideration, that a like minutiæ attended the prophecies of the ſuffering ſtate of the Meſſiah, as is thus given in the Revelations of his glorious ſtate. It was foretold as to the firſt coming, that he was to ride upon an aſs, that he was to have a veſture without ſeam, for which lots were to be caſt, that a certain number of pieces of ſilver were to be paid for deſtroying him, that he was to have gall and vinegar to drink, and that his hands, his feet, and his ſide, were to be pierced;

all

all of which were literally fulfilled; and ſo will be the minutiæ attending his ſtate of victory and glory.

There are many other texts that point out the ſecond perſonal appearance of Chriſt, the chief of which are as follows; 24th Pſalm: "Lift up your heads, O ye gates, and be ye lift up, ye everlaſting doors, and the King of Glory ſhall come in. Who is this King of Glory? The Lord ſtrong and mighty, the Lord mighty in battle. Lift up your heads, O ye gates, even lift them up, ye everlaſting doors, and the King of Glory ſhall come in. Who is the King of Glory? The Lord of hoſts, he is the King of Glory."—102d Pſalm: "Thou ſhalt ariſe and have mercy on Zion: for the time to favour her, yea, the ſet time, is come. For thy ſervants take pleaſure in her ſtones, and favour the duſt thereof. So the heathen ſhall fear the name of the Lord; and all the kings of the earth thy glory. When the Lord ſhall build up Zion, he ſhall

appear

appear in his glory."—118th Pſalm: "The ſtone which the builders refuſed, is become the head ſtone of the corner. This is the Lord's doing, it is marvellous in our eyes. This is the day which the Lord hath made; we will rejoice and be glad in it."—2d chapter of Haggai: "For thus ſaith the Lord of hoſts, Yet once it is a little while, and I will ſhake the heavens, and the earth, and the ſea, and the dry land. And I will ſhake all nations; and the deſire of all nations ſhall come, and I will fill this houſe with glory, ſaith the Lord of hoſts. The ſilver is mine, and the gold is mine, ſaith the Lord of hoſts. The glory of this latter houſe ſhall be greater than the former, ſaith the Lord of hoſts: and in this place will I give peace, ſaith the Lord of hoſts."—16th chapter of Matthew: "For the Son of Man ſhall come in the glory of his Father, with his angels, and then he ſhall reward every man according to his work."—13th chapter of Mark: "And then ſhall they ſee the Son of Man coming in the clouds, with

with great power and glory. And then ſhall he ſend his angels, and ſhall gather together his elect, from the four winds, from the uttermoſt part of the earth, to the uttermoſt part of the heaven."—1ſt chapter of Hebrews: "And again, when he bringeth in the firſt begotten into the world, he ſaith, And let all the angels of God worſhip him. And of the angels he ſaith, Who maketh his angels ſpirits, and his miniſters a flame of fire. But unto the Son he ſaith, Thy throne, O God, is for ever and ever; a ſceptre of righteouſneſs is the ſceptre of thy kingdom. Thou haſt loved righteouſneſs and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladneſs above thy fellows. But to which of the angels ſaid he at any time, Sit on my right hand, until I make thine enemies thy footſtool? Are they not all miniſtering ſpirits, ſent forth to miniſter for them who ſhall be heirs of ſalvation?"—2d chapter of Hebrews: "For it became him, for whom are all things, and by whom are all things, in bringing many

ſons unto glory, to make the Captain of their ſalvation perfect through ſufferings. Foraſmuch, then, as the children are partakers of fleſh and blood; he, alſo, himſelf likewiſe took part of the ſame, that through death he might deſtroy him that had the power of death, that is, the Devil; and deliver them who, through fear of death, were all their lifetime ſubject to bondage. For verily he took not on him the nature of angels; but he took on him the ſeed of Abraham. Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high prieſt, in things pertaining to God, to make reconciliation for the ſins of the people. For in that he himſelf hath ſuffered, being tempted, he is able to ſuccour them that are tempted."—3d chapter of Hebrews: "Wherefore, holy brethren, partakers of the heavenly calling, conſider the apoſtle and high prieſt of our profeſſion, Chriſt Jeſus, who was faithful to him that appointed him, as alſo Moſes was faithful in all his houſe. For

For this man was counted worthy of more glory than Moſes, inaſmuch as he who hath builded the houſe, hath more honour than the houſe."—5th chapter of Hebrews: "And being made perfect, he became the author of eternal ſalvation unto all them that obey him, called of God an High Prieſt after the order of Melchiſedec."

Having thus given you what, I think, aſcertains the actual ſecond coming, I ſhall ſay a little as to what, I conceive, miſleads thoſe who think the world is to be made happy, merely by his ſpiritual influence. The chief text they rely on is that which ſays, "that his kingdom was not of this world." Now, let us ſee by other texts, what he meant by this expreſſion. In the 12th, 14th, 15th, and 17th chapters of St. John are theſe words: "Now is the judgment of this world; now ſhall the prince of this world be caſt out. Hereafter I will not talk much with you; for the prince of this world cometh, and hath

nothing in me. If ye were of the world, the world would love his own; but, becauſe ye are not of the world, but I have choſen you out of the world, therefore the world hateth you. I have given them thy word, and the world hath hated them becauſe they are not of the world. They are not of the world, even as I am not of the world." Now, is it not obvious that the word *world* is uſed, in all theſe paſſages, relative to that ſtate of it, which ſhould continue under conteſt and in miſery, till the day ſhould come, when the doctrines of the Meſſiah ſhould be completely victorious, as is pointed out in the 2d and 7th chapters of Daniel, and in various other paſſages which I have already quoted? But the Revelations put this beyond all poſſible doubt, becauſe they ſpeak of a time after Chriſt's reign on earth, for one thouſand years, which is to precede the final judgment. 20th chapter of Revelations: "And I ſaw thrones, and they ſat upon them, and judgment was given unto them; and I ſaw the ſouls of them

that

that were beheaded for the witneſs of Jeſus, and for the word of God, and which had not worſhipped the beaſt, neither his image, neither had received his mark upon their foreheads, or in their hands, and they lived and reigned with Chriſt one thouſand years. And when the thouſand years are expired, Satan ſhall be looſed out of his priſon, and ſhall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle, the number of whom is as the ſand of the ſea. And they went up on the breadth of the earth, and compaſſed the camp of the ſaints about, and the beloved city: and fire came down from God out of heaven and devoured them." And the remainder of the chapter, and book, then proceeds to an account of the final judgment. Now there is no way of accompliſhing theſe predictions, without the perſonal appearance of Chriſt. It was the full belief, and expectation, of the apoſtles and martyrs of the firſt century. It is the expectation of nearly

all

all the millenarian Chriſtians: and it is the belief and expectation of every Jew.

Before I conclude this epiſtle, I muſt obſerve to you, there is a perſonage to appear in † oppoſition to the Meſſiah, in the ſemblance of a man, and who is to have the command of all the powers of darkneſs: and of whom I ſhall treat in my next letter.

LETTER XVIII.

Points out the Certainty of a perſonal Antichriſt, as well as a perſonal Meſſiah.

AS the early Chriſtians expected the ſecond coming of Chriſt, ſo alſo did they conceive there was to be a perſonal Antichriſt. The texts as to the latter are few indeed, when compared with thoſe that relate to the former; but they appear to me equally concluſive as to the fact. 14th chapter of Iſaiah: "How art thou fallen from heaven, O Lucifer, ſon of the morning! How art thou cut down to the ground, which didſt weaken the nations! For thou haſt ſaid in thy heart, I will aſcend into heaven, I will exalt my throne above the ſtars of God: I will ſit alſo upon the mount of the congregation in the ſides of the north. I will aſcend above the heights of the clouds, I will be like the Moſt High; yet thou ſhalt be brought down to hell, to the ſides of the pit. They that ſee thee ſhall narrowly look upon thee,

thee, and conſider thee, ſaying, Is this the man, that made the earth to tremble, that did ſhake the kingdoms? that made the world as a wilderneſs, and deſtroyed the cities thereof? that opened not the houſe of the priſoners?" The ſame perſonage is mentioned in the New Teſtament, 2d chapter of the 2d Theſſalonians: "Let no man deceive you by any means: for that day ſhall not come, except there come a falling away firſt, and that man of ſin be revealed, the ſon of perdition; who oppoſeth and exalteth himſelf above all that is called God, or that is worſhipped: ſo that he, as God, ſitteth in the temple of God, ſhowing himſelf that he is God. Remember ye not, that when I was yet with you, I told you theſe things? And now ye know what withholdeth, that he might be revealed in his time. For the myſtery of iniquity doth already work: only he who now letteth, will let, until he be taken out of the way. And then ſhall that wicked be revealed, whom the Lord ſhall conſume with the ſpirit of his mouth,

and

and ſhall deſtroy with the brightneſs of his coming, even him, whoſe coming is after the working of Satan, with all power, and ſigns, and lying wonders, and with all deceivableneſs of unrighteouſneſs in them that periſh: becauſe they received not the love of truth, that they might be ſaved. And for this cauſe, God ſhall ſend them ſtrong deluſion, that they ſhould believe a lie; that they all might be damned, who believed not the truth, but had pleaſure in unrighteouſneſs."—13th chapter of Revelations: "And I beheld another beaſt coming up out of the earth, and he had two horns like a lamb, and he ſpake as a dragon. And he exerciſes all the power of the firſt beaſt before him, and cauſeth the earth and them which dwell therein, to worſhip the firſt beaſt, whoſe deadly wound was healed. And he doth great wonders, ſo that he maketh fire come down from heaven on the earth in the ſight of men; and deceiveth them that dwell on the earth, by the means of thoſe miracles, which he had power to do in

the ſight of the beaſt, ſaying to them that dwell on the earth that they ſhould make an image to the beaſt, which had the wound by a ſword, and did live. And he had power to give life unto the image of the beaſt, that the image of the beaſt ſhould both ſpeak, and cauſe that as many as would not worſhip the image of the beaſt ſhould be killed. And he cauſeth all, both ſmall and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: and that no man might buy or ſell, ſave he that had the mark, or the name of the beaſt or the number of his name. Here is wiſdom. Let him that hath underſtanding count the number of the beaſt: for it is the number of a man, and his number is ſix hundred three-ſcore and ſix."—16th chapter of Revelations: "And I ſaw three unclean ſpirits like frogs come out of the mouth of the dragon, and out of the mouth of the beaſt, and out of the mouth of the falſe prophet, for they are the ſpirits of devils working miracles, which go forth unto the kings

kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty."—17th chapter of Revelations: "And the beaſt that was, and is not, even he is the eighth, and is of the ſeven, and goeth into perdition. And the ten horns which thou ſaweſt are ten kings, which have received no kingdom as yet: but receive power as kings one hour with the beaſt. Theſe have one mind, and ſhall give their power and ſtrength unto the beaſt. Theſe ſhall make war with the Lamb, and the Lamb ſhall overcome them: for he is Lord of lords and King of kings, and they that are with him, are called and choſen and faithful."—19th chapter of Revelations: "And I ſaw the beaſt, and the kings of the earth, and their armies gathered together, to make war againſt him that ſat on the horſe, and againſt his army." Theſe texts, I think, prove beyond a doubt that there will be a perſonal Antichriſt, who will be able to work miracles, and who will in the firſt inſtance have on his ſide all the kings of

the earth. Many well-meaning Chriſtians have confounded this ſecond beaſt with the papacy: but, ſo far from that being the caſe, this laſt beaſt is to deſtroy the reſidue of the papal power; for in the 17th chapter of Revelations are the following paſſages: "And the ten horns which thou ſaweſt on the beaſt, theſe ſhall hate the whore, and ſhall make her deſolate and naked, and ſhall eat her fleſh and burn her with fire. For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beaſt, until the words of God ſhall be fulfilled. And the woman which thou ſaweſt is that great city which reigneth over the kings of the earth." Now all commentators are agreed, that the whore and that great city meant the papal power; and I need ſcarcely add, that it is impoſſible that this ſecond beaſt, which is to deſtroy the whore, is the whore.

I think it neceſſary to obſerve in this place, that two beaſts, each of which is obedient to Satan,

Satan, are mentioned in the 13th chapter of Revelations. The beſt commentators are agreed, as to the firſt beaſt being the Roman power, and its name is, I think, juſtly pointed out, to make in Hebrew, Latin, and Greek, the number 666. The ſecond beaſt is, I am perſuaded, another ſituation of what was the Roman empire: and all that was contained in that empire, when in its greateſt extent, will, for a very ſhort time, be again under one head, namely the perſonal Antichriſt: and by ſuch renewal of it, thoſe enigmatical expreſſions of, "The deadly wound being healed," and "the beaſt that was, and is not, even he is the eighth, and is of the ſeven," will be explained. The word ſeven manifeſtly alludes to the ſeven heads of the firſt beaſt; and all the commentators make thoſe denote the ſeven forms of government which Rome had gone through, and of which abſolute monarchy was the laſt, as fixed by Auguſtus. Therefore if all that was under Auguſtus be again reunited under one abſolute monarch, then is it true that the

deadly

deadly wound of the firſt beaſt is healed, and then is it alſo true that the eighth was one of the ſeven forms of government. But I take it, as Chriſt was here before, ſo was the Antichriſt; and my own opinion is, that he was Auguſtus. That emperor was an able, poliſhed villain, and under him was the ſummit of the heathen, or ſatanic world. This eighth perſonage, who was of the ſeven, is alſo to put on exterior appearances of virtue. For he is to have two horns like the Lamb, but he is to act as the dragon.

It does not clearly appear from Scripture, when this ſecond beaſt, and the falſe prophet that is to accompany him, will begin to work their falſe miracles: but I am ſtrongly inclined to think, it will not be till Chriſt again appears on earth. The miraculous ſigns which accompany his coming in glory, they will probably then declare, was to announce them. What thoſe ſigns are, I ſhall treat of in my next letter.

LETTER XIX.

Points out the miraculous Signs that will attend Chriſt's being now revealed, and which were given to prevent his real Followers from being deceived by Impoſtors.

CHRIST foreſaw that there would be many impoſtors, that would at different times aſſume his character; and he therefore, in the 24th chapter of St. Matthew, thus warns all Chriſtians: "For there ſhall ariſe falſe Chriſts, and falſe prophets, and ſhall ſhew great ſigns and wonders, inſomuch that (if it were poſſible) they ſhall deceive the very elect. Behold! I have told you before. Wherefore, if they ſhall ſay unto you, Behold! he is in the deſert, go not forth; Behold! he is in the ſecret chambers, believe it not: for as the lightning cometh out of the eaſt, and ſhineth even unto the weſt, ſo ſhall alſo the coming of the Son of Man be." And, therefore, until we have the ſigns mentioned here and elſewhere, as I ſhall briefly

briefly give you from Scripture, we ſhould not believe in any perſon claiming to be Chriſt, though he ſhould even have the power of working miracles; becauſe we are alſo expreſsly told, that the powers of darkneſs ſhall be able to perform ſuch wonders, as, if poſſible, to deceive the very elect.

The great ſignal of the ſecond coming of the Meſſiah is a miraculous darkneſs, which is pointed out in ſome degree, in the 7th chapter of Daniel; but ſtill more particularly in the following texts: 13th chapter of Iſaiah: "For the ſtars of heaven, and the conſtellations thereof, ſhall not give their light: the ſun ſhall be darkened in his going forth, and the moon ſhall not cauſe her light to ſhine. Therefore I will ſhake the heavens, and the earth ſhall remove out of her place, in the wrath of the Lord of hoſts, and in the day of his fierce anger."—2d chapter of Joel: "And I will ſhow wonders in the heavens and in the earth, blood and fire, and pillars of ſmoke. The ſun ſhall be

be turned into darkneſs, and the moon into blood, before the great and terrible day of the Lord."—24th chapter of St. Matthew: "Immediately after the tribulation of thoſe days ſhall the ſun be darkened, and the moon ſhall not give her light; and the ſtars ſhall fall from heaven, and the powers of the heavens ſhall be ſhaken. And then ſhall appear the ſign of the Son of Man in heaven; and then ſhall all the tribes of the earth mourn, and they ſhall ſee the Son of Man coming in the clouds of heaven with power and great glory."—21ſt chapter of St. Luke: "And there ſhall be ſigns in the ſun and in the moon, and in the ſtars, and upon the earth diſtreſs of nations with perplexity; the ſea and the waves roaring, men's hearts failing them for fear, and for looking after thoſe things which are coming on the earth; for the powers of heaven ſhall be ſhaken. And then ſhall they ſee the Son of Man coming with power and great glory." Beſides the miraculous darkneſs, ſome of theſe paſſages denote a change as

to the actual ſituation of the earth, it being to be moved out of its place. This change is, no doubt, to renovate the earth, and make it fit for the glorious ſtate that is predicted: for, at the ſecond coming, the curſe that followed the fall of Adam on this world is totally to be removed, as you muſt have perceived in the texts I have quoted, as to its future happy ſtate.

As to the time that this event is to take place, we are told by the following paſſages, that it is to be ſudden, and unknown till it actually commences. 24th chapter of St. Matthew: "But of that day and hour knoweth no man, no, not the angels of heaven; but my Father only. But as the days of Noah were, ſo ſhall alſo the coming of the Son of Man be. For as in the days that were before the flood, they were eating and drinking, and giving in marriage, until the day that Noah entered into the ark; and knew not until the flood came and took them all away: ſo ſhall alſo the coming of the Son of Man be." But though no

no man is to know the exact day and hour, we are expreſsly deſired to watch. 13th chapter of St. Mark: "Watch ye, therefore (for ye know not when the maſter of the houſe cometh, at even, or at midnight, or at the cock-crowing, or in the morning), leſt coming ſuddenly he find you ſleeping. And what I ſay unto you, I ſay unto all, Watch." Now the great ſigns of the times are two: the fall of the papal power, and the infidelity of the age; for with the deſtruction of the firſt we are expreſsly told the empire of the Meſſiah is to be eſtabliſhed, as you have already ſeen. And as to the laſt, Chriſt, in ſpeaking of his ſecond coming, in the 18th chapter of St. Luke, ſays, "And ſhall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them ſpeedily. Nevertheleſs, when the Son of Man cometh, ſhall he find faith upon the earth." Certainly not meaning, that there would be no faith, for where would then be the elect? but meaning

the general infidelity that ſhould prevail, of which I have already written more fully. Oh then, my ſon, aſk yourſelf, Is not the papacy on the eve of its deſtruction? Is not infidelity prevailing with rapid ſtrides? and are we not called on to watch and be prepared?

LETTER XX.

Points out who are to compoſe the Armies of Chriſt and Antichriſt. And that all Men, both good and bad, now upon the Earth, have lived before.

HAVING, I hope, ſatisfied you, that Chriſt is again to appear in perſon on earth, and that he is to be oppoſed by a perſonal Antichriſt, I ſhall endeavour to point out the deſtination of each, and alſo the deſcription of thoſe who are to compoſe their reſpective armies. The ſtone cut out of the mountain without hands, in the 2d chapter of Daniel, is to fall firſt on the feet of the image, and is to break all the kingdoms, denoted by the image, to pieces, and is to fill the whole earth. From thence I think it is manifeſt, that his ſecond appearance will not be in any of thoſe kingdoms that compoſed the Aſſyrian and Babyloniſh, the Medo-Perſian, the Grecian, or the Roman empires. In Iſaiah, 41ſt

chapter

chapter and 25th verſe: "I have raiſed up one from the north, and he ſhall come; from the riſing of the ſun ſhall he call upon my name, and he ſhall come upon princes as upon mortar, and as the potter treadeth clay." Now this is manifeſtly the Meſſiah, and ſo far we know, that it is a country north of Judea, and not one of thoſe which made a part of the image. The new world is, I think, out of the queſtion, and therefore the only countries that it can be in are Ruſſia, Denmark, Sweden, or Ireland. Now, from the following texts, I am of opinion it is the latter: 15th chapter of Revelations, 2d verſe: "And I ſaw as it were a ſea of glaſs mingled with fire, and them that had gotten the victory over the beaſt, and over his image, and over the number of his name, ſtand on the ſea of glaſs having the harps of God."—14th chapter of Revelations, 2d verſe: "And I heard the voice of harpers harping with their harps."—19th chapter of Revelations: "And the armies which were in heaven followed him upon white horſes, clothed

clothed in fine linen, white and clean."—16th chapter of Revelations, 16th verſe: "And he gathered them together into a place, in the Hebrew tongue called Armageddon." Now the harp of David is the arms of Ireland: the ſea of glaſs, I think, denotes an iſland. No country in the world abounds ſo much in fine linen; and the metropolitan city of Armagh ſounds very like the place in the Hebrew tongue called Armageddon. Beſides this, there is a remarkable coincidence between the Iriſh words Ardmaceaddon and the words Armageddon; and in Iriſh the *c* is often put for a *g*. The beſt Hebrew ſcholar in the college of Dublin thinks the true meaning of Armageddon is the Mountain of the Goſpel. Now the Engliſh of Ardmaceaddon is, the Hill or Mountain of the great Teacher. Thus, in ſound ſenſe, theſe words in each language mean the ſame thing. The metropolitan church of Armagh, or rather Ardmagh, its old name, is built on the top of a very high hill, ſhaped like a ſugar-loaf, and the

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city is on the ſides of the hill, and at the bottom: and it was made the head of the church of Ireland by St. Patrick. In addition to theſe texts, there are ſome peculiar circumſtances. All the empires of the image roſe weſt of each other, and the laſt kingdom that completed the image was Great Britain; and the ſtone is firſt to fall on the feet of the image; ſo that Ireland ſeems to be fitted, in all reſpects, for this great purpoſe; from its being ſtill farther weſt, and from its vicinity to the laſt toe of the image. St. Patrick had Chriſtianity eſtabliſhed in Ireland in the very year where I fix the papacy to commence its power, and that country was free from papal juriſdiction for ſome centuries afterwards. Tradition ſays, that Patrick baniſhed all venomous creatures from the land; and certain it is, that none are found there, though they are to be met with in Scotland, at Port-Patrick, which is only twenty-one miles diſtant, and at Holyhead, in Wales, which is no farther from Dublin than ſixty miles. This exemption

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from the ſerpent kind is ſtrongly emblematic, that Satan, the great ſerpent, is there to meet his firſt deadly blow. Add to this, that the crown of Ireland is the apoſtolic crown, and that it has been immemorially called the land of ſaints, though certainly it has never yet deſerved that appellation. Its own name alſo denotes, that it is to be the ſcourge of a wicked world. The Giant's Cauſeway ſeems an emblem of the ſtone of Daniel, it being in fact, compoſed of pillars of ſtone, nicely jointed into each other, cut out of the mountain that overtops it, without human hand. And beſide all this, the Jews were never perſecuted in any degree in Ireland; and their perſecutors have been and are to be peculiarly puniſhed.

But it will be aſked, is Ireland ſo virtuous as to deſerve this diſtinction? I anſwer, No; nor is the army of Chriſt to be compoſed of the natives of any country where he is to appear. They are to be gathered out of all the countries of the earth, and the

manner of it is thus deſcribed—24th chapter of Matthew: "And he ſhall ſend his angels with a great ſound of a trumpet, and they ſhall gather together his elect, from the four winds, from one end of heaven to the other." —St. Mark, 13th chapter: "And then ſhall he ſend his angels, and ſhall gather together his elect from the four winds, from the uttermoſt part of the earth to the uttermoſt part of the heaven." Therefore, thoſe who are to be the immediate attendants on Chriſt are to be gathered in a miraculous manner, and probably to be taken up into the air and conveyed to their deſtination. Of that miraculous kind of interference we have the inſtance of Elijah, 2d chapter of the 2d book of Kings: "And it came to paſs, as they ſtill went on and talked, that, behold there appeared a chariot of fire, and horſes of fire, and parted them both aſunder; and Elijah went up by a whirlwind into heaven." So alſo of our Saviour himſelf, 1ſt chapter of the Acts: "And when he had ſpoken theſe things, while they beheld, he

he was taken up, and a cloud received him out of their ſight." But we are further inſtructed by St. Paul, that theſe elect are to become immortal, 15th chapter of the 1ſt of Corinthians: "But every man in his own order: Chriſt the firſt-fruits; afterwards they that are Chriſt's at his coming. Behold, I ſhow you a myſtery: we ſhall not all ſleep, but we ſhall all be changed, in a moment, in the twinkling of an eye, at the laſt trump (for the trumpet ſhall ſound, and the dead ſhall be raiſed incorruptible, and we ſhall be changed); for this corruptible muſt put on incorruption, and this mortal muſt put on immortality." Now theſe texts, I know, are generally applied to the final judgment; but though they may with propriety, in ſome degree, apply to it, they much more forcibly apply to the ſecond advent, where Chriſt is the firſt-fruits, and next to them, that are his at his coming, who muſt be immortal from other texts of Scripture; for we find them reigning with Chriſt 1000 years, and continuing with him after that pe-

riod, to the end of the world, as you have before ſeen in the 20th chapter of the Revelation of John. But you will ſay, that St. Paul has ſaid the dead are to be raiſed incorruptible; ſo it is, for I think I ſhall prove to your ſatisfaction, that all who compoſe the army of Chriſt, and who are ſtyled the firſt-fruits by St. Paul, were dead, and have been born again. But before I proceed to this, I ſhall point out the number of thoſe elect, who are to be alive at Chriſt's coming, and alſo that they are ſprung from Abraham, agreeable to God's promiſe to that patriarch, that in his ſeed all the nations of the earth were to be bleſſed.—14th chapter of Revelations: "And I looked, and, lo, a Lamb ſtood on the Mount Sion, and with him an hundred and forty-four thouſand, having his Father's name written in their foreheads: and I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder; and I heard the voice of harpers harping with their harps. And they ſung as it were a new ſong before

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the throne, and before the four beaſts and the elders; and no man could learn that ſong but the hundred and forty-four thouſand, which were redeemed from the earth. Theſe were they which were not defiled with women, for they are virgins: theſe are they which follow the Lamb whitherſoever he goeth; theſe were redeemed from among men, being the firſt-fruits unto God, and unto the Lamb. And in their mouth was found no guile: for they are without fault before the throne of God." —7th chapter of the Revelations: "Saying, hurt not the earth, neither the ſea, nor the trees, till we have ſealed the ſervants of our God in their foreheads. And I heard the number of them which were ſealed; and there were ſealed an hundred and forty and four thouſand of all the tribes of the children of Iſrael. Of the tribe of Judah were ſealed twelve thouſand. Of the tribe of Reuben were ſealed twelve thouſand. Of the tribe of Gad were ſealed twelve thouſand. Of the tribe of Aſer were ſealed twelve thouſand. Of

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the tribe of Nephthalim were ſealed twelve thouſand. Of the tribe of Manaſſes were ſealed twelve thouſand. Of the tribe of Simeon were ſealed twelve thouſand. Of the tribe of Levi were ſealed twelve thouſand. Of the tribe of Iſſachar were ſealed twelve thouſand. Of the tribe of Zabulon were ſealed twelve thouſand. Of the tribe of Joſeph were ſealed twelve thouſand. Of the tribe of Benjamin were ſealed twelve thouſand. After this, I beheld, and, lo, a great multitude which no man could number, of all nations, and kindred, and people, and tongues, ſtood before the throne and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, ſaying, Salvation to our God which ſitteth upon the throne, and unto the Lamb." Now it is manifeſt that theſe 144,000 who are ſealed are the ſame with the 144,000 that follow the Lamb, and that they are what St. Paul calls the firſt-fruits; and thoſe which are clothed in white robes anſwer to that part of St. Paul's deſcription of

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every man in his own order, and on which I ſhall, in another letter, comment more particularly.

Having now aſcertained that the number of Chriſt's army is to be 144,000, and that they are alſo to be of the Jewiſh nation, let us ſee if any light be thrown as to who are to compoſe it. Certainly there is; and a few perſons are even particularly mentioned by name.—Daniel 12th chapter: "But go thou thy way, till the end be: for thou ſhalt reſt and ſtand in the lot at the end of the days." Now I have before pointed out to you that all Daniel's prophecies end at the ſecond advent. Again, 99th Pſalm: "Moſes and Aaron among his prieſts, and Samuel among ſuch as call upon his name." And this is coupled with, the Lord being king over the earth, as you will ſee in the preceding part of that Pſalm. Again, 28th chapter of Ezekiel: "And I will ſet up one ſhepherd over them, and he ſhall feed them, even my ſervant David, he ſhall feed them,

them, and he ſhall be their ſhepherd. And I the Lord will be their God, and my ſervant David a prince among them; I the Lord have ſpoken it."—Again, 22d chapter of Luke: "Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and ſit on thrones, judging the twelve tribes of Iſrael." This he ſaid to the apoſtles; and it is ſtill more fully, in the 19th chapter of Matthew: "Then anſwered Peter, and ſaid unto him, Behold, we have forſaken all, and followed thee; what ſhall we have therefore? And Jeſus ſaid unto them, Verily I ſay unto you, that ye which have followed me in the regeneration, when the Son of Man ſhall ſit in the throne of his glory, ye alſo ſhall ſit upon twelve thrones, judging the twelve tribes of Iſrael. And every one that hath forſaken houſes, or brethren, or ſiſters, or father, or mother, or wife, or children, or lands, for

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my name's ſake, ſhall receive an hundred fold, and ſhall inherit everlaſting life." Now, that their ſitting on the twelve thrones does not belong to a ſtate, after this world is at an end, and the final judgment takes place, is certain; for it is written, in the 15th chapter of the 1ſt Corinthians, "Then cometh the end, when he ſhall have delivered up the kingdom to God, even the Father, when he ſhall have put down all rule and all authority and power. For he muſt reign till he hath put all enemies under his feet. The laſt enemy that ſhall be deſtroyed is death: for he hath put all things under his feet: but when he ſaith all things are put under him, it is manifeſt, that he is excepted which did put all things under him. And when all things ſhall be ſubdued unto him, then ſhall the Son alſo himſelf be ſubject unto him that put all things under him: that God may be all in all." You will obſerve, that all the predictions muſt be accompliſhed in the mediatorial kingdom, which ends with the final judg-

ment; and therefore, beyond all doubt, Daniel, Moſes, Aaron, Samuel, David, and the apoſtles, are to be on the earth at the ſecond coming of Chriſt; and not only they, but the martyrs for his doctrines, as is expreſsly declared in the 20th chapter of Revelations, and who, as I have before ſhown, amount to 144,000. The only queſtion that remains then is, How they are to come? Are they miraculouſly to riſe in a moment? Or are they in the ordinary way to be literally born again? I am clear it is the latter; for, otherwiſe, how could it be ſaid, that the evil ſpirits ſhould have ſuch power, that, if it were poſſible, the very elect ſhould be deceived? But as I think the beſt and the worſt men that ever lived will be on the earth when Chriſt now appears, I ſhall proceed to ſpeak of the Antichriſt, where he is to appear, and of whom his army is to be compoſed; and I ſhall then examine thoſe texts that I think eſtabliſh both good and bad to live more than once, and to be actually and literally born again.

The perſonal Antichriſt will, I think, unqueſtionably appear in one of the kingdoms that compoſe the image of the 2d chapter of Daniel; and I think alſo it will be in one of the ten kingdoms into which the weſtern Roman empire was broken; for it is expreſsly ſaid, in the 17th chapter of Revelations, "And the ten horns which thou ſaweſt are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beaſt. Theſe have one mind, and ſhall give their power and ſtrength unto the beaſt. Theſe ſhall make war with the Lamb, and the Lamb ſhall overcome them," &c. Now the ten horns in the 7th chapter of Daniel, and theſe ten, are, without doubt, the ſame kingdoms; and I have before ſhown you, that they were what had compoſed the weſtern Roman empire: and though it is ſaid that the kings of the earth are with the beaſt, yet it appears, from this, that theſe kingdoms are, in the firſt inſtance, moſt marked to give him their power. I have therefore no doubt that

France is the country where that man ſhall
+ appear, who leads the wicked of the world.
See how well all that has of late years been
paſſing there accords with what is to come.
Chriſt is openly and avowedly denied; the
æra taken from his birth aboliſhed; the ſe-
venth day ſet aſide, though eſtabliſhed to be
kept holy by God himſelf. Thus has been
thrown down all trace of any revelation to
Jew or Chriſtian; the Old and the New Teſ-
tament trampled on together. But this was
indiſpenſably neceſſary to the purpoſes of Sa-
tan. If the Bible was believed, the falſe mi-
racles of his man of ſin would be ſeen through,
as many inſtances of ſuch are met with there.
If the New Teſtament was believed, he and the
real Chriſt are ſo contraſted, that his impoſture
muſt be diſcloſed. But now, when he per-
forms his miracles, all the wicked will believe
they are by the power of God, and they will
follow his ſtandard: and as his armies will
amount to millions, and that of the real Meſ-
ſiah be only 144,000, they will plume them-

ſelves

ſelves on certain victory. All the ten kingdoms will, however, continue under his ſtandard a very ſhort time, as is denoted by one hour; and though Great Britain muſt for a very little ſpace be with him, yet I think it will be the firſt to forſake him, as I believe, notwithſtanding the vices that prevail there, it is the leaſt vicious of any of the countries of the earth; and an hour certainly means leſs than a year. The ten weſtern kingdoms will be the firſt to reject him, but he will make himſelf maſter of all the nations that compriſed the firſt three empires of the image, and his final defeat will be in Judea. For in the 11th chapter of Daniel the ſame perſonage is clearly pointed out, as appears from the whole of the 12th chapter; and the words are theſe: "And he ſhall plant the tabernacle of his palace between the ſeas, in the glorious holy mountain; yet he ſhall come to his end, and none ſhall help him."

Let me now call your attention to thoſe texts of Scripture that denote who are to be the

the chief ſupporters of the Antichriſt; for as the chief ſupporters of Chriſt are deſignated, ſo are they.—14th chapter of Iſaiah: "Hell from beneath is moved for thee, to meet thee at thy coming: it ſtirreth up the dead for thee, even all the chief ones of the earth; it hath raiſed up from their thrones all the kings of the nations." Now, from this paſſage, we have every reaſon to believe, that as all the beſt men who have ever lived, are to be on the earth, ſo are all the worſt; and all the mighty villains that have lived from the creation of the world, to the preſent day, will unite with the Antichriſt. So we find that all who were immediately inſtrumental in the death of Chriſt are to be again on the earth at the ſecond coming, from the following texts:—13th chapter of Mark: "Verily I ſay unto you, that this generation ſhall not paſs till all theſe things be done. Heaven and earth ſhall paſs away, but my words ſhall not paſs away." Now he had before mentioned his ſecond coming; and therefore that generation

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muſt be again on the earth, when he now appears, or theſe words could not be fulfilled.—Again, 26th chapter of Matthew: "But Jeſus held his peace. And the high prieſt anſwered and ſaid unto him, I adjure thee by the living God, that thou tell us whether thou be the Chriſt the Son of God. Jeſus ſaith unto him, Thou haſt ſaid: nevertheleſs, I ſay unto you, hereafter ſhall you ſee the Son of Man ſitting on the right hand of power, and coming in the clouds of heaven." Therefore, that high prieſt muſt be on the earth at the ſecond coming. Again, Revelations, 1ſt chapter: "Behold, he cometh with clouds, and every eye ſhall ſee him, and they alſo which pierced him." Therefore thoſe who were concerned in his crucifixion muſt alſo be here. It therefore becomes a like queſtion, as to the very wicked and the very beſt, in what manner they are to be again on the earth, and I think it is by coming literally through the womb. To ſupport this opinion, I call your attention to the following texts.—37th chapter

ter of Ezekiel: "Then he ſaid unto me, Son of Man, theſe bones are the whole houſe of Iſrael: behold, they ſay, Our bones are dried, and our hope is loſt; we are cut off for our parts. Therefore, propheſy and ſay unto them, Thus ſaith the Lord God, Behold, O my people, I will open your graves, and cauſe you to come up out of your graves, and bring you into the land of Iſrael. And ye ſhall know that I am the Lord when I have opened your graves, O my people, and brought you up out of your graves; and ſhall put my ſpirit in you, and ye ſhall live; and I ſhall place you in your own land; then ſhall ye know that I the Lord have ſpoken it, and performed it, ſaith the Lord. And David my ſervant ſhall be king over them, and they all ſhall have one ſhepherd; they ſhall alſo walk in my judgments, and obſerve my ſtatutes, and do them. And they ſhall dwell in the land that I have given unto Jacob my ſervant, wherein your fathers have dwelt, and they ſhall dwell therein, even they and their children,

children, and their children's children for ever, and my ſervant David ſhall be their prince for ever."—90th Pſalm: "Thou turneſt man to deſtruction: again thou ſayeſt, Come again, ye children of men: for a thouſand years in thy ſight are but as yeſterday."—26th chapter of Iſaiah: "Thy dead men ſhall live, together with my dead body ſhall they ariſe: awake and ſing, ye that dwell in duſt; for thy dew is as the dew of herbs, and the earth ſhall caſt out the dead."—11th chapter of Matthew: "For all the prophets and the law prophefied until John. And if you will receive it, this is Elias, which was for to come."—17th chapter of Matthew: "But I ſay unto you, that Elias is come already, and they knew him not, but have done unto him whatſoever they liſted: likewiſe ſhall alſo the Son of Man ſuffer of them. Then the diſciples underſtood that he ſpake unto them of John the Baptiſt." Now before I proceed farther, I think it neceſſary to obſerve, that, beſides the general inference to be drawn from theſe texts, as to living

more than once in the ordinary way; in the caſe of John the Baptiſt, it was exemplified beyond a doubt. He had been Elias, and when Mary was with child of Chriſt, his mother was with child of him, and he leaped in his mother's womb, when the mother of his Lord viſited his mother. I ſhall now proceed to another paſſage, that is particularly remarkable.—3d chapter of John the Evangeliſt: "Jeſus anſwered, and ſaid unto him, Verily, verily, I ſay unto thee, except a man be born again, he cannot ſee the kingdom of God. Nicodemus ſaith unto him, How can a man be born when he is old? Can he enter the ſecond time into his mother's womb, and be born? Jeſus anſwered, Verily, verily, I ſay unto thee, except a man be born of water and of the ſpirit, he cannot enter into the kingdom of God. That which is born of the fleſh is fleſh; and that which is born of the ſpirit is ſpirit. Marvel not, that I ſaid unto thee, Ye muſt be born again. The wind bloweth where it liſteth, and thou heareſt the ſound

ſound thereof, but canſt not tell whence it cometh, and whither it goeth; ſo is every one that is born of the ſpirit. Nicodemus anſwered, and ſaid unto him, How can theſe things be? Jeſus anſwered, and ſaid unto him, Art thou a maſter of Iſrael, and knoweſt not theſe things? Verily, verily, I ſay unto you, we ſpeak that we do know, and teſtify that we have ſeen, and ye receive not our witneſs. If I have told you earthly things, and ye believe not, how ſhall you believe if I tell you of heavenly things?" Now it is remarkable here, that Chriſt, far from denying that Nicodemus was right in conceiving he was to go again into his mother's womb, after evading the plain ſolution, by ſaying he muſt be born of water and the ſpirit, repeats, "Marvel not that I ſaid unto you, Ye muſt be born again." As to being born of the ſpirit, ſo it is with all the good that will have been born again at the ſecond coming, and with all thoſe who ſhall live during the millennium. And this is the true meaning according to St. Paul to

the Corinthians, 15th chapter: "For as in Adam all die, even ſo in Chriſt ſhall all be made alive; but every man in his own order. And ſo it is written, The firſt man Adam was made a living ſoul: the ſecond man is the Lord from heaven. As is the earthy, ſuch are they that are earthy; and as is the heavenly, ſuch are they alſo that are heavenly. And as we have borne the image of the earthy, we ſhall alſo bear the image of the heavenly." That men live more than once, in the ordinary way of being born again, is, I think, ſtrongly confirmed in the 14th chapter of Revelations: "And I heard a voice from heaven, ſaying unto me, Write, Bleſſed are the dead which die in the Lord from henceforth, yea, ſaith the ſpirit, that they may reſt from their labours, and their works do follow them." Now, from the reſt of that chapter, this text applies only to the times of the ſecond coming, and thoſe events ſubſequent thereto; and I think there is no way of explaining it but that of living more than once.

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This opinion, I think, is alſo ſupported by the 12th chapter of Daniel: "And at that time ſhall Michael ſtand up, the great prince whice ſtandeth for the children of thy people, and there ſhall be a time of trouble, ſuch as never was ſince there was a nation, even to that ſame time; and at that time thy people ſhall be delivered, every one that ſhall be found written in the book; and many of them that ſleep in the duſt of the earth, ſhall awake, ſome to everlaſting life, and ſome to ſhame and everlaſting contempt. And they that be wiſe ſhall ſhine as the brightneſs of the firmament, and they that turn many to righteouſneſs, as the ſtars for ever and ever."

Having no doubt, in my own mind, that this is the true ſolution of thoſe texts that I have quoted, I ſhall now proceed to point out the plan that, I conceive, is leading to the great conſummation of the purpoſes of this world. I apprehend no man has lived ſince the flood, who was not in exiſtence before it: and that

all,

all, both good and bad, have been born again ſubſequent thereto. The worſt were regenerated in the line of Ham, and particularly in his ſon Canaan, which will explain that paſſage, where it is ſaid, "Curſed be Canaan; a ſervant of ſervants ſhall he be unto his brethren." The beſt were brought again into the world, in the line of Abraham, and his ſon Iſaac, and his grandſon Jacob; and, though not then capable of the pure worſhip ordained by Chriſt, they were able to receive a preparatory to it, and the belief in one God, as revealed in the Moſaic diſpenſation. But all but that race were idolaters; and were incapable of being otherwiſe, till another ſtage of their exiſtence.

Agreeable to this order of things, I conceive that all the beſt and worſt of mankind were actually born again, and living at the death of Chriſt. This will explain the paſſage which ſays, that all the blood which had been ſhed from the days of righteous Abel,

till

till that time, ſhould be required of that generation. On the other hand, the beſt became apoſtles, and zealous Chriſtians, ſacrificing life itſelf in the ſupport of truth. In further purſuance of this plan, all who were on the earth at the death of Chriſt, will be on it at the ſecond advent. This fully explains the texts that ſay, that generation ſhall not paſs away, till all he had ſaid as to the ſecond advent had been accompliſhed; and it alſo explains the war, that that generation of vipers, as he ſtyles them, ſhould make with him at his ſecond coming, and in which he is to be ſo completely victorious.

At the commencement of the millennium there will be multitudes on the earth of all nations and languages, who, though not yet capable of that immortality which the one hundred and forty-four thouſand, ſprung from Abraham, have obtained, yet they ſhall live without diſeaſe or miſery, and die with the certainty of eternal life and happineſs;

and

and ſo will thoſe ſprung from them, till all who are capable of happineſs have perfected their ſalvation. And then comes up again the genetion of vipers, and the devil, being then looſed at the end of the thouſand years; and all the then inhabitants of the earth being corrupt, except the hundred and forty-four thouſand, Satan leads them againſt Chriſt, and thoſe who, with him, are then immortal, when the wicked ſhall all be deſtroyed by fire from heaven, as in the 20th chapter of Revelations: and thus the whole race of men having gone through the allotted ſtages of exiſtence, this globe paſſes away, and then comes the general reſurrection and final judgment.

This, of living more than once, is, in my opinion, the great key to the Scriptures. The viſiting the ſins of the fathers upon the children to the third and fourth generation, no longer appears contrary to juſtice, for it is only making bad people the means of raiſing

up

up bodies for wicked departed ſouls. The confining the Moſaic diſpenſation to the ſeed of Iſaac, and Chriſt's doctrines not being given till the world was four thouſand years old, are alſo thereby rendered perfectly intelligible. So likewiſe is the Meſſiah's not being able to eſtabliſh his kingdom, at the firſt coming; men not being ſufficiently prepared, and free will being indiſpenſable to virtue. Children being born, and inſtantly dying, or living only a few years, and its being ſaid, Of ſuch is the kingdom of heaven, is alſo cleared up; for, though it was indiſpenſably neceſſary they ſhould go through the allotted times that every man muſt be born, yet if they had attained the capability of perfecting their ſalvation, it was not neceſſary to keep them longer in the world for probation; and, in ſhort, this mode of viewing the Scriptures will be found to anſwer moſt of the difficulties that ariſe in reconciling the different portions as to men, with the juſtice and wiſdom of God.

It may, at firſt ſight, appear odd to you, if this be ſo, why you have not a conſciouſneſs of whom you have before been; but that may be given you in an inſtant. And, before I conclude this volume, I ſhall offer you ſome reaſons that convince me there are now on the earth one hundred and forty-four thouſand perſons, who have or will have a full conſciouſneſs of a previous exiſtence. I have thus, I hope, eſtabliſhed that Chriſt and Antichriſt are to be on the earth, and the nature of their armies; and likewiſe, that thoſe who compoſe them, have exiſted before, and were literally to be born again.

LETTER XXI.

Points out that there are two distinct Races of Men, the one from God through Adam, the other through a Creation of the Devil.

IT has often appeared extraordinary to me, that any man, not destined ultimately to happiness, should ever have been born, as prescience is one of the undoubted attributes of God. But, on mature consideration, I think I am warranted from Scripture in saying, that there is no man really sprung from Adam, and consequently from God, who made Adam, that is not written in the book of life, and destined to immortal happiness.

To give you my ideas fully on this subject, I must say to you that I believe, so far as relates to the human part of the Messiah, he was Adam. With this agrees the account given by St. Paul, in the 15th chapter of his First Epistle to the Corinthians: "And so it is

written, The firſt man Adam was made a liv. ing ſoul, the laſt Adam was made a quicken. ing ſpirit. Howbeit that was not firſt which is ſpiritual, but that which is natural, and afterward that which is ſpiritual. The firſt man is of the earth, earthy; the ſecond man is the Lord from heaven. As is the earthy, ſuch are they that are earthy; and as is the heavenly, ſuch are they alſo that are heavenly. And as we have borne the image of the earthy, we ſhall alſo bear the image of the heavenly." The Meſſiah is frequently called the Son of God. What is the genealogy of Adam, as given in the 3d chapter of St. Luke? " Which was the ſon of Adam, which was the ſon of God." To the nature of Adam it pleaſed the Almighty afterwards to unire him who is ſtyled his only Son, before the creation of this world; and this blenditure of the divine and human nature, conſtituted the Meſſiah, and thereby formed that great link which unites man to God. That this is a ſound conſtruction of the Scriptures, will, I think,

think, appear from a few expreſſions uſed by Chriſt himſelf: 8th chapter of St. John: Jeſus ſaid unto them, Verily, verily, I ſay unto you, before Abraham was I am."—19th chapter of Matthew: "And he ſaid unto him, Why call ye me good: There is none good but one, and that is God."—1ſt chapter of Revelations: "I am he that liveth and was dead, and, behold, I am alive for ever-more." Now when theſe texts are fairly conſidered, they will bear the following concluſions; that his being before Abraham, was, that he was a man before him, and, conſequently, Adam. For the ſame reaſon he aſks, Why call you me good? being conſcious he had ſinned as Adam; and his ſaying, He is alive for ever-more, alludes to his having died twice, once as Adam, and the ſecond time as the Meſſiah. 1ſt chapter of John: John Baptiſt ſays, "This is he of whom I ſaid, After me cometh a man which is preferred before me, for he was before me,;" certainly meaning as a man. See how this expoſition alſo agrees with the following

lowing paſſages; 6th chapter of John: "All that the Father giveth me ſhall come to me; and him that cometh to me I will in no wiſe caſt out. For I came down from heaven, not to do mine own will, but the will of him that ſent me. And this is the Father's will which hath ſent me, that of all which he hath given me I ſhould loſe nothing, but ſhould raiſe it up again at the laſt day. And this is the will of him that ſent me, that every one which ſeeth the Son, and believeth on him, may have everlaſting life, and I will raiſe him up at the laſt day."—17th chapter of John: "Thoſe that thou gaveſt me I have kept, and none of them is loſt but the ſon of perdition; that the Scripture might be fulfilled." This, I think, manifeſtly relates to the deſcendants of Adam, all of whom are to be ſaved, ſave the ſon of perdition, which certainly means Cain, and who, I ſhall preſently ſhew, was not from Adam though born of Eve. So that the firſt declaration, that all that was given to him, will be raiſed up at the laſt day, will be literally fulfilled.

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Now, as all ſprung from Adam are to be ſaved, from whence come thoſe who are denominated by Chriſt himſelf at his firſt coming, a generation of vipers? From whence come thoſe who join the Antichriſt, and make war againſt Chriſt? From whence come thoſe who after the thouſand years make war upon the ſaints, and who are deſtroyed by fire from heaven? Why there is no way of making the paſſages of Scripture conſiſtent with each other, but by another race upon the earth, that had not their origin from God; and I think there are texts of Scripture that will ſupport this opinion.

After Cain had murdered Abel, it is ſaid thus in the 4th chapter of Geneſis: "And Cain ſaid unto the Lord, My puniſhment is greater than I can bear. Behold, thou haſt driven me out this day from the face of the earth, and from thy face ſhall I be hid, and I ſhall be a fugitive and a vagabond in the earth; and it ſhall come to paſs, that every one that findeth me

me ſhall ſlay me. And the Lord ſaid unto him, Therefore, whoſoever ſlayeth Cain, vengeance ſhall be taken on him ſeven-fold. And the Lord ſet a mark upon Cain, leſt any finding him ſhould kill him. And Cain went out from the preſence of the Lord, and dwelt in the land of Nod, on the eaſt of Eden. And Cain knew his wife, and ſhe conceived and bare Enoch; and he builded a city, and called the name of the city after his ſon Enoch." Now, Cain was the firſt born of Eve; and if there were more children of Adam and Eve, at the time Abel (who left no iſſue) was ſlain, it could not be of them that Cain was afraid, becauſe he muſt have been ſufficiently known to them, and there could be no need to ſet a mark on him. But it appears, I think, pretty evident from the 5th chapter of Geneſis, that Seth, the ſon of Adam, was not born till after Abel's death. "This is the book of the generations of Adam: in the day that God created man, in the likeneſs of God made he him; male and female created he them, and bleſſed

bleſſed them, and called their name Adam, in the day when they were created. And Adam lived one hundred and thirty years, and begat a ſon in his own likeneſs, after his image, and called his name Seth." Now it is alſo worthy of obſervation here, that though the chapter begins with ſtating it is to give the generations of Adam, no notice is taken of Cain and his poſterity, in thoſe generations. From the paſſages above mentioned we alſo find Cain building a city in the land of Nod: now that was impoſſible, unleſs there were a number of inhabitants in the land of Nod. We alſo find that Cain's wife bears him a child. He had no child before he ſlew Abel; that we can trace: and, therefore it is fair to ſuppoſe, that he took a wife, not of Adam's begetting, but in the land of Nod. Again, in the 6th chapter of Geneſis we find it written, "And it came to paſs, when men began to multiply on the face of the earth, and daughters were born unto them, that the ſons of God ſaw the daughters of men that they were

fair, and they took them wives of all which they choſe. There were giants in the earth in thoſe days: and alſo, after that, when the ſons of God came in unto the daughters of men, and they bare children unto them, the ſame became mighty men, which were of old men of renown." Now here are, in the plaineſt terms, two diſtinct races pointed out. The one ſprung from Adam, who was the ſon of God, and of courſe his offspring were the ſons of God alſo; and another race, diſtinguiſhed by the name of men only; and from the blenditure of the two, a ſpurious race, but which had only, in regard to life, what belonged to that race that had its origin from Satan. The diſtinction between theſe two races is farther marked by the following paſſages of the Old Teſtament: 6th chapter of Geneſis: "Theſe are the generations of Noah: Noah was a juſt man, and perfect in his generations, and Noah walked with God."—58th Pſalm, 3d, 4th, and 5th verſes: "The ungodly are froward, even from their mother's womb: as

as ſoon as they are born they go aſtray and ſpeak lies. They are as venemous as the poiſon of a ſerpent: even like the deaf adder that ſtoppeth her ears, which refuſeth to hear the voice of the charmer, charm he never ſo wiſely." Now oppoſe theſe two deſcriptions together, and can you doubt of two races? In the firſt, one of the reaſons for the marked diſtinction of Noah, was his being perfect in his generations: that is, that he was, both by male and female line deſcended from Adam. But ſee the contraſt of the oppoſite race, wicked, even from the moment they were born.

Thus far we learn from the Old Teſtament: let us ſee how the New correſponds. In the 13th chapter of Matthew, he gives the parable of the good ſeed and the tares, and thus expounds it: "He that ſoweth the good ſeed is the Son of Man: the field is the world: the good ſeed are the children of the kingdom: but the tares are the children of the wicked one. The enemy that ſowed them is

the Devil. The harveſt is the end of the world, and the reapers are the angels."—15th chapter of Matthew: "But he anſwered and ſaid, Every plant which my heavenly Father hath not planted ſhall be rooted up."—12th chapter of Matthew: "O ye generation of vipers, how can ye, being evil, ſpeak good things? for out of the abundance of the heart the mouth ſpeaketh."—23d chapter: "Ye ſerpents, ye generation of vipers, how can ye eſcape the damnation of hell?"—8th chapter of John: "Ye are of your father the Devil, and the luſts of your father ye will do: he was a murderer from the beginning, and abode not in the truth, becauſe there is no truth in him. When he ſpeaketh a lie, he ſpeaketh of his own; for he is a liar, and the father of it."—13th chapter of Revelations: "And all that dwell upon the earth ſhall worſhip him, whoſe names are not written in the book of life, of the Lamb ſlain from the foundation of the world."—17th chapter of Revelations: "The beaſt that thou ſaweſt

was

was and is not, and ſhall aſcend out of the bottomleſs pit, and go into perdition, and they that dwell on the earth ſhall wonder (whoſe names were not written in the book of life, from the foundation of the world) when they behold the beaſt that was and is not, and yet is." Thus, I think, it is eſtabliſhed, both by the Old and the New Teſtament, that there are two races on the earth: the one ſprung from God, and deſtined to immortality; the other from the Devil, and whoſe lot is annihilation.

Let us now ſee how to account for Cain, the ſon of perdition, and who, you muſt ſee, is the Antichriſt alſo; or, emphatically, the Man of Sin, mentioned by St. Paul, and called by him the Son of Perdition. If Cain was indeed the offspring of Adam and Eve, then would he be one of the ſons of God; and his being ſuffered to be born, with a deſtination ſuch as is deſcribed of him, would be equally incompatible with the preſcience of God,

God, as if a whole race were to be ſprung from the Deity, and to periſh. As I have before ſaid, Cain is ſtyled the Son of Perdition, for he was a murderer and a liar from the beginning. Now the Devil is expreſsly ſtyled ſo alſo, and therefore, in fact, the Devil and Cain were one, as God and the Meſſiah are ſtyled, I and my Father are one. It therefore appears to me, and I believe the Jews have a tradition of it, that Cain was produced by Eve and Satan, who after the fall, was ſuffered to raiſe up him, who acts in the ſpiritual world as his ſon, in like manner as Mary afterwards brought forth the Meſſiah. And, therefore, the lot predicted of Cain, is no way inconſiſtent with the preſcience of God. As to the race in the land of Nod, they are a mock creation of the evil one, with whom the Deity has nothing further to ſay, than to ſuffer them, till they have produced that trial of the ſeed of Adam, that will purify them ſo, as to make them incapable of any future fall, and thereby render them worthy of immortal

mortal happineſs and glory: and it is curious to obſerve, that the ancient heathens had a tradition of two races alſo; for they ſaid that Prometheus ſtole fire from heaven, with which he animated men made of clay.

LETTER XXII.

Points out two remarkable Societies now upon the Earth, each claiming an Intercourſe with Spirits, and in oppoſition to each other; the one preparing for the Reception of Chriſt, the other for the Reception of Antichriſt.

BEFORE I proceed to my account of theſe ſocieties, I will add a little to what I have already ſaid in the courſe of this work, as to the certainty of ſpiritual intercourſes having exiſted. In regard to the intercourſe between man and God, and man and the good angels, the book of Geneſis, Exodus, Leviticus, and Deuteronomy, are ſo fraught with inſtances of it, that I ſhall at once refer you to them all. The New Teſtament has alſo many ſuch inſtances, that muſt be in your recollection: but as the paſſages that relate to evil ſpirits are not ſo numerous in the Sacred Writings, I ſhall ſpecify a few of them. From the 4th to the 15th chapter of Exodus, you have the powers

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of the magicians of Pharaoh, oppoſed to thoſe of Moſes and Aaron. By the 22d chapter of Exodus we find witches exiſted, becauſe it is ſaid, "Thou ſhalt not ſuffer a witch to live." So alſo we find there were witches, enchanters, wizards, necromancers, and familiar ſpirits, by the 18th chapter of Deuteronomy:—"When thou art come into the land which the Lord thy God giveth thee, thou ſhalt not learn to do after the abominations of thoſe nations. There ſhall not be found among you any one that maketh his ſon or his daughter to paſs through the fire, or that uſeth divination, or is an obſerver of times, or an enchanter, or a witch, or a charmer, or conſulter with familiar ſpirits, or a wizard, or a necromancer."—Again, 28th chapter 1ſt Samuel: "Now Samuel was dead, and all Iſrael had lamented him, and buried him in Ramah, even in his own city; and Saul had put away thoſe who had familiar ſpirits, and the wizards out of the land. And when Saul enquired of the Lord, the Lord anſwered him

not, neither by dreams, nor by Urim, nor by prophets. Then ſaid Saul unto his ſervants, Seek me a woman that hath a familiar ſpirit, that I may go to her, and enquire of her. And his ſervants ſaid to him, Behold, there is a woman that hath a familiar ſpirit, at Endor. And Saul diſguiſed himſelf, and put on other raiment, and he went, and two men with him, and they came to the woman by night; and ſaid, I pray thee divine unto me by the familiar ſpirit, and bring me him up, whom I ſhall name unto thee. And the woman ſaid unto him, Behold, thou knoweſt what Saul hath done: how he hath cut of thoſe that have familiar ſpirits, and the wizards, out of the land; wherefore then layeſt thou a ſnare for my life, to cauſe me to die? And Saul ſware to her by the Lord, ſaying, As the Lord liveth, there ſhall no puniſhment happen to thee for this thing. Then ſaid the woman, Whom ſhall I bring up unto thee? and he ſaid, Bring me up Samuel. And when the woman ſaw Samuel ſhe cried with a loud voice:

voice: and the woman ſpake to Saul, ſaying, Why haſt thou deceived me? for thou art Saul. And the king ſaid unto her, Be not afraid, for what ſaweſt thou? And the woman ſaid unto Saul, I ſaw gods aſcending out of the earth. And he ſaid unto her, What form is he of? And ſhe ſaid, An old man cometh up, and he is covered with a mantle. And Saul perceived that it was Samuel, and he ſtooped with his face to the ground, and bowed himſelf. And Samuel ſaid unto Saul, Why haſt thou diſquieted me, to bring me up?" &c. In the New Teſtament, the caſting out of devils is ſo frequently mentioned, that I need not call your attention to any particular paſſage; but as to the familiar ſpirits, and powers of darkneſs, I ſhall ſpecify ſome inſtances as they accord with what we read in the Old.—8th chapter of the Acts: "But there was a certain man called Simon, which beforetime in the ſaid city uſed ſorcery, and bewitched the people of Samaria, giving out that himſelf was ſome great one: to whom

they all gave heed, from the leaſt to the greateſt, ſaying, This man is the great power of God. And to him they had regard, becauſe that of long time he had bewitched them with ſorceries."—Again, in the 13th chapter of the Acts: "But Elymas the ſorcerer withſtood them, ſeeking to turn away the deputy from the faith. Then Saul, filled with the Holy Ghoſt, ſet his eyes on him, and ſaid, O full of all ſubtilty and all miſchief, thou child of the devil, thou enemy of all righteouſneſs, wilt thou not ceaſe to pervert the right ways of the Lord? And now, behold, the hand of the Lord is upon thee, and thou ſhalt be blind, not ſeeing the ſun for a ſeaſon. And immediately there fell on him a miſt and a darkneſs: and he went about ſeeking ſome to lead him by the hand."—Again, 16th chapter of acts: "And it came to paſs, as we went to prayer, a certain damſel poſſeſſed with a ſpirit of divination, met us, which brought her maſters much gain by ſoothſaying. The ſame followed Paul and us, and cried, ſaying, Theſe

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men are the ſervants of the moſt high God, which ſhow unto us the way of ſalvation; and this did ſhe many days. But Paul being grieved, turned, and ſaid to the ſpirit, I command thee in the name of Jeſus Chriſt to come out of her. And he came out the ſame hour."—Again, 19th chapter of the Acts: "Many alſo of them which uſed curious arts, brought their books together, and burned them before all men: and they counted the price of them; and found it fifty thouſand pieces of ſilver: ſo mightily grew the word of God and prevailed." Thus it will appear that what I am now going to give an account of, is no more than a repetition of what has happened of old, with this diſtinction however, that now the whole power of Satan is to be brought into action, and the glory of God is to be manifeſted by his open deſtruction.

Having thus premiſed, I ſhall proceed to my account of the two ſocieties that are peculiarly

culiarly the ſubject of this letter. The firſt is that known by the name of the Society of Avignon. It had its commencement ſo long ago as the year 1779, and claims to be from divine inſpiration. The members of it declare, theſe are the glorious times when the Meſſiah is perſonally to appear and reſtore all things. They are diſpered over Chriſtendom; but a number are always reſident at Avignon, and thoſe who are there have one common fund. Out of this fund, all who are initiated (it being at Avignon where members are admitted) are maintained whilſt reſident there, though they ſhould not have had the means of contributing to it; and when properly inſtructed, if they want it, they are furniſhed with money to return to their reſpective countries. They take no part in politics, declaring they are waiting for the commands of their maſter, the Meſſiah. Whenever they have an opportunity, they inculcate to the great and rich, that they ſhould do good to their fellow-creatures, and not

oppreſs

oppreſs them. The poor they inſtruct neither to murmur nor oppoſe their rulers, but to wait with patience till the Meſſiah is revealed. They affirm, that all the old prophets, apoſtles, and martyrs are now upon the earth, and have been literally born again. They ſay the perſonal Antichriſt is alſo upon earth, and the council of ſeven, who direct their affairs, declare they know him. At the head of theſe ſeven is placed a Poliſh nobleman, who is ſaid by the ſociety to be Moſes, and another of theſe ſeven is ſaid to be Aaron; and they declare it is ſo communicated to them from above. They ſay, the great event is to happen in the preſent pope's pontificate, and that the day is at hand. They aſſert, as they have an intercourſe with good ſpirits, ſo has the ſociety of the Illuminati with evil ſpirits; and that they are preparing the way for the Antichriſt. This account I have from one of its members, whom I know to be a man of truth and fixed piety, and who lived with them ſeven months at Avignon: and there is a little

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within my own knowledge that ſupports his teſtimony.

About fourteen years ago I happened to be in London, and having had, for a few years previous to that, very extraordinary notions as to theſe times, I was curious to know whether thoſe notions were perfectly ſingular. On enquiry, I found they were not, and I was invited to attend a meeting at the houſe of the very gentleman who gave me ſince the above account as to the Avignon ſociety. There I met near thirty perſons, all of whom declared they had reaſons out of the common order of things to think theſe times would produce mighty changes, that would end in the eſtabliſhment of human happineſs. Out of theſe perſons, three peculiarly claimed my attention—the Poliſh nobleman, who has been ſince acknowledged the head of the Avignon ſociety; a merchant of French extraction, then ſettled in London, but who afterwards removed to France, and became a member of the Avig-

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non ſociety; and the gentleman at whoſe houſe we met. Much communication followed, and I related to the Count and the gentleman ſince removed to France, that I had had a remarkable viſion; namely, that the ſun would ſoon miraculouſly withhold its light; that before that light returned, a ſtar, far ſuperior to any of the planets, would appear in the eaſt, and that afterwards the ſun ſhould riſe from the weſt. This had happened to me in Ireland. The Poliſh Count, who had never been in Ireland, declared he had had a ſimilar viſion; and ſo did the merchant I allude to. And, in fact, within theſe few days I find the ſame thing happened to the perſon at whoſe houſe we firſt met. That four perſons ſhould have been thus informed, without any communication or knowledge of each other, muſt be by ſupernatural means. Whether by the means of good or evil ſpirits, I leave to thoſe who read this work. In regard to my own veracity, I appeal to every man in

the Iriſh nation, whoſe word or whoſe oath is worthy of credit.

As to the ſociety of the Illuminati, I do not think I have ever been in company with one of them. I have it, however, from a noble-
† man of the firſt rank in England, and from his lady, who have been much abroad, that all the principal men among them do declare they have a ſpiritual intercourſe. This is alſo confirmed to me by other moſt reſpectable authority. I do believe, with the Avignon ſociety, that they have a ſpiritual intercourſe; but with the Avignon ſociety, I do alſo believe it is with the evil ſpirits. Though I am not a member of either, I do believe the Avignon ſociety are divinely informed. Their common fund—their meddling not in politics—their warning the rich and powerful to act with benevolence, and without oppreſſion—their bidding the poor ſubmit without a murmur, and to ſhew no reſiſtance to their rulers, but to wait with patience till the Meſſiah is revealed

vealed—all, all, all, denote to me that they are taught of God.

I will not ſay what I think of the ſocieties of the Illuminati. I publiſh my own creed. It is in a few words. I believe in the Old and New Teſtament. I believe in Chriſt Jeſus the Son of God, before this world was created, united with the human nature and ſuffering on the croſs. I believe that that Meſſiah is now to appear again in power and glory, and to be King over the kings of the earth. And I believe that, during his reign for 1000 years, there will be univerſal peace and happineſs.

Having thus given my own belief, let me call on all or any of the Illuminati for theirs. If they give it, we ſhall then be better able to judge of their principles, and the ſource from which thoſe principles ſpring.

LETTER XXIII.

What is to happen after both Chriſt and Antichriſt appear; and the final Deſtruction of the latter and his Army; together with the Manner of it.

WHEREVER the appearance of the Meſſiah and the Antichriſt is reſpectively to happen, the conflict between them is not to be immediate, for we find certain acts are to be previouſly done on the part of the one and the other. On the part of the Meſſiah, after he has gathered his 144,000, which I think will be inſtantly on his coming, he is to ſend out his two witneſſes, to warn all the reſt of the inhabitants of the earth. 4th chapter of Zechariah: "Then anſwered I, and ſaid unto him, What are theſe two olive-trees upon the right ſide of the candleſtick, and upon the left ſide thereof? And I anſwered again, and ſaid unto him, What be theſe two olive-branches, which through the two golden pipes empty

empty the golden oil out of themſelves? And he anſwered me, and ſaid, Knoweſt thou not what theſe be? And I ſaid, No, my Lord. Then ſaid he, Theſe are the two anointed ones that ſtand by the Lord of the whole earth."—11th chapter of Revelations: "And I will give power unto my two witneſſes, and they ſhall propheſy a thouſand two hundred and threeſcore days, clothed in ſack-cloth. Theſe are the two olive-trees, and the two candleſticks, ſtanding before the God of the earth. And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he muſt in this manner be killed. Theſe have power to ſhut heaven, that it rain not in the days of their prophecy; and have power over waters, to turn them to blood, and to ſmite the earth with all plagues, as often as they will. And when they ſhall have finiſhed their teſtimony, the beaſt that aſcendeth out of the bottomleſs pit ſhall make war againſt them, and ſhall overcome them, and kill them.

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And their dead bodies ſhall lie in the ſtreet of the great city, which ſpiritually is called Sodom and Egypt, where alſo our Lord was crucified: and they of the people, and kindred, and tongues, and nations, ſhall ſee their dead bodies, three days and an half, and ſhall not ſuffer their dead bodies to be put in graves. And they that dwell upon the earth ſhall rejoice over them, and make merry, and ſhall ſend gifts one to another, becauſe theſe two prophets tormented them that dwelt on the earth. And after three days and an half, the ſpirit of life from God entered into them, and they ſtood upon their feet, and great fear fell upon them which ſaw them. And they heard a great voice from heaven, ſaying unto them, Come up hither. And they aſcended up to heaven in a cloud, and their enemies beheld them. And the ſame hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were ſlain of men ſeven thouſand; and the remnant were affrighted, and gave glory to the God of heaven: the

ſecond woe is paſt, and, behold, the third woe cometh quickly. And the ſeventh angel ſounded, and there were great voices in heaven, ſaying, The kingdoms of this world are become the kingdoms of our Lord, and of his Chriſt, and he ſhall reign for ever and ever. And the four and twenty elders which ſat before God on their ſeats fell upon their faces, and worſhipped God, ſaying, We give thee thanks, O Lord God Almighty, which art, and waſt, and art to come, becauſe thou haſt taken to thee thy great power, and haſt reigned. And the nations were angry, and thy wrath is come, and the time of the dead, that they ſhould be judged; and that thou ſhouldſt give reward unto thy ſervants the prophets, and to the ſaints, and them that fear thy name, ſmall and great, and ſhouldſt deſtroy them which deſtroy the earth. And the temple of God was opened in heaven, and there was ſeen in his temple the ark of his teſtament, and there were lightnings, and voices, and thunderings, and an earthquake, and great hail."

hail."—In general, days ſtand for years, but then it is where the prophecies require years to fulfil them. But this manifeſtly relates to the Antichriſt, and to two living witneſſes on the part of Chriſt, and therefore they are natural days. We therefore find that three years and an half muſt paſs from the time of the witneſſes being ſent out till the deſtruction of the beaſt. But I apprehend it is a little more, from the 12th chapter of Daniel, which evidently relates to the ſame event: "And from the time that the daily ſacrifice ſhall be taken away, and the abomination that maketh deſolate ſet up, there ſhall be a thouſand two hundred and ninety days. Bleſſed is he that waiteth, and cometh to the thouſand three hundred and five and thirty days." Now I apprehend, from theſe paſſages taken together, the ſound conſtruction is, that the two witneſſes being protected, go through the different nations that acknowledge the Antichriſt, who is withheld from hurting them till the three years and a half are expired, at the end

of

of which, they go to Jeruſalem, where, by that time, the Antichriſt and the great men of all nations are aſſembled, and where what is mentioned will literally happen: but before they riſe again, the Antichriſt, and the great leaders under him, will have joined their forces to meet the Meſſiah, who will be then approaching; for I ſhall preſently ſhew you that it is in judea that the great battle is to be fought; and which, I think, will take place in thirty days after, anſwering to the thouſand two hundred and ninety days of Daniel, which I have juſt quoted. And then the remaining forty-five days, which make up the thirteen hundred and thirty-five days which I have alſo quoted from Daniel, will be taken up in gathering the Jews from every quarter; after which the 1000 years of glory and happineſs will commence.

Theſe two witneſſes are, I think, John the Baptiſt, and St. John who received the Revelations: the former, becauſe he before pre-

ceded Chriſt, and the latter is expreſsly named; for in the 11th verſe of the 10th chapter of Revelations, "And he ſaid unto me, Thou muſt prophesy again, before many peoples, and nations, and tongues, and kings." The abomination mentioned in this laſt chapter of Daniel is, I think, the Antichriſt; and in the 11th chapter of Daniel we have before ſeen he is to plant the tabernacle of his palace between the ſeas in the glorious holy mountain.

From the expreſſion which I have elſewhere quoted to you, that the ten kingdoms that compoſed the weſtern Roman empire ſhall give their power only one hour to the beaſt, I think thoſe kingdoms will acknowledge the Meſſiah long before the 1260 days of the two witneſſes are finiſhed; but all the incorrigibly wicked of them will have joined the army of Antichriſt, and will be partakers of his fate, which I ſhall now give you an account of, as far as I think can be gathered from Scripture.

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He is then to have with him the falſe prophet, that is, Mahomet, riſen again, and conſequently the nations profeſſing Mahometaniſm will acknowledge him. That he is to have Mahomet with him, is, I think, clear from the 19th chapter of Revelations: "And the beaſt was taken, and with him the falſe prophets, that wrought miracles before him, with which he deceived them that had received the mark of the beaſt, and them that worſhipped his image." The Antichriſt is alſo to have the power of working miracles, and the evil ſpirits are to deceive the nations, and the kings of the earth, and to gather them to his ſtandard, as you will ſee by the 13th and 16th chapter of Revelations, which I have before quoted. By theſe means he is to induce all the wicked on earth to receive his mark on their right hand, or in their foreheads, and none are to have certain privileges, but thoſe who acknowledge all his doctrines to be divine; as you will find in the ſaid 13th chapter of Revelations. Thus will

the incorrigibly wicked be diſtinguiſhed from thoſe who are not ſo; and then the latter will acknowledge the true Meſſiah, and the former will be cut off, as appears by the following texts—9th Pſalm: "Thou haſt rebuked the heathen; thou haſt deſtroyed the wicked; thou haſt put out their name for ever and ever. The heathen are ſunk down in the pit that they made; in the net which they hid is their own foot taken."—10th Pſalm: "The Lord is king for ever and ever; the heathen are periſhed out of his land. Lord, thou haſt heard the deſire of the humble: thou wilt prepare their heart, thou wilt cauſe thine ear to hear, to judge the fatherleſs and the oppreſſed, that the men of the earth may no more oppreſs."—21ſt Pſalm: "Thine hand ſhall find out all thine enemies: thy right hand ſhall find out thoſe that hate thee. Thou ſhalt make them as a fiery oven in the time of thine anger: the Lord ſhall ſwallow them up in his wrath, and the fire ſhall devour them. Their fruit ſhall they deſtroy

deſtroy from the earth, and their ſeed from among the children of men: for they intended evil againſt thee; they imagined a miſchievous device, which they are not able to perform: therefore ſhalt thou make them turn their backs, when thou ſhalt make ready thine arrows upon thy ſtrings, againſt the face of them. Be thou exalted, Lord, in thine own ſtrength; ſo will we ſing and praiſe thy power."—37th Pſalm: "For evil doers ſhall be cut off, but thoſe that wait on the Lord, they ſhall inherit the earth. For yet a little while, and the wicked ſhall not be; yea, thou ſhalt diligently conſider his place, and it ſhall not be. But the meek ſhall inherit the earth, and ſhall delight themſelves in the abundance of peace. The wicked plotteth againſt the juſt, and gnaſheth upon him with his teeth. The Lord ſhall laugh at him, for he ſeeth that his day is coming. The wicked have drawn out the ſword, and have bent their bow, to caſt down the poor and needy, and to ſlay ſuch as be of upright converſation. Their ſword ſhall enter

ter into their own heart, and their bows ſhall be broken. A little that the righteous man hath, is better than the riches of many wicked. For the arms of the wicked ſhall be broken, but the Lord upholdeth the righteous. The Lord knoweth the days of the upright, and their inheritance ſhall be for ever. They ſhall not be aſhamed in the evil time; and in the days of famine they ſhall be ſatisfied. But the wicked ſhall periſh, and the enemies of the Lord ſhall be as the fat of lambs: they ſhall conſume; into ſmoke ſhall they conſume away."—39th chapter of Ezekiel: "Therefore, thou ſon of man, propheſy againſt Gog, and ſay, Thus ſaith the Lord God, Behold, I am againſt thee, O Gog, the chief prince of Meſhech and Tubal. I will turn thee back, and leave but the ſixth part of thee, and will cauſe thee to come up from the north parts, and will bring thee upon the mountains of Iſrael: and I will ſmite thy bow out of thy left hand, and I will cauſe thine arrows to fall out of the right hand. Thou ſhalt fall on the

mountains

mountains of Iſrael, thou and all thy bands, and the people that is with thee: I will give thee unto the ravenous birds of every ſort, and to the beaſts of the field to be devoured. Thou ſhalt fall upon the open field, for I have ſpoken it, ſaith the Lord God. Behold, it is come, and it is done, ſaith the Lord God: this is the day whereof I have ſpoken. And they that dwell in the cities of Iſrael ſhall go forth, and ſhall ſet on fire, and burn the weapons, both the ſhields and the bucklers, the bows and the arrows, and the hand-ſtaves, and the ſpears; and they ſhall burn them with fire ſeven years. So that they ſhall take no wood out of the field, neither cut down any out of the foreſts; for they ſhall burn the weapons with fire, and they ſhall ſpoil thoſe that ſpoiled them, and rob thoſe that robbed them, ſaith the Lord God. And it ſhall come to paſs at that day, that I will give unto Gog a place there of graves in Iſrael, the valley of the paſſengers, on the eaſt of the ſea, and it ſhall ſtop the noſes of the paſſengers;

paſſengers; and there ſhall they bury Gog and all his multitude, and they ſhall call it the valley of Hamon Gog. And ſeven months ſhall the houſe of Iſrael be burying of them, that they may cleanſe the land. Yea, all the people of the land ſhall bury them, and it ſhall be to them a renown, the day that I ſhall be glorified, ſaith the Lord God. And they ſhall ſever out men of continual employment, paſſing through the land, to bury with the paſſengers, thoſe that remain upon the face of the earth, to cleanſe it. After the end of ſeven months ſhall they ſearch. And the paſſengers that paſs through the land, when any ſeeth a man's bone, then ſhall he ſet up a ſign by it, till the buriers have buried it in the valley of Hamon Gog; and alſo the name of the city ſhall be Hamonah: thus ſhall they cleanſe the land. And thou, ſon of man, thus ſaith the Lord God, ſpeak unto every feathered fowl, and to every beaſt of the field, aſſemble yourſelves and come, gather yourſelves on every ſide to my ſacrifice, that I do ſacrifice for you,

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even a great ſacrifice upon the mountains of Iſrael, that ye may eat fleſh and drink blood. Ye ſhall eat the fleſh of the mighty and drink the blood of the princes of the earth, of rams, of lambs, and of goats, of bullocks, all of them fatlings of Baſhan. And ye ſhall eat fat till ye be full, and drink blood till ye be drunken, of my ſacrifice, which I have ſacrificed for you. Thus ye ſhall be filled at my table, with horſes, and chariots, with mighty men, and with all men of war, ſaith the Lord God. And I will ſet my glory among the heathen, and all the heathen ſhall ſee my judgment that I have executed, and my hand that I have laid upon them. So the houſe of Iſrael ſhall know, that I am the Lord their God, from that day and forward."— The 19th chapter of Revelations I have before given you, as to what relates to this conqueſt, and I ſhall conclude my quotations from prophecy, on this victory, with the 98th Pſalm: "O ſing unto the Lord a new ſong, for he hath done marvellous things; his right

hand and his holy arm have gotten him the victory. The Lord hath made known his ſalvation: his righteouſneſs hath he openly ſhowed in the ſight of the heathen. He hath remembered his mercy and his truth toward the houſe of Iſrael. All the ends of the earth have ſeen the ſalvation of our God. Make a joyful noiſe unto the Lord, all the earth; make a loud noiſe, and rejoice and ſing praiſe. Sing unto the Lord with the harp; with the harp, and the voice of a Pſalm; with trumpets, and ſound of cornet, make a joyful noiſe before the Lord, the King. Let the ſea roar, and the fulneſs thereof; the world, and they that dwell therein. Let the floods clap their hands: let the hills be joyful together, before the Lord; for he cometh to judge the earth; with righteouſneſs ſhall he judge the world, and the people with equity."

LETTER XXIV.

What follows the Deſtruction of Antichriſt and his Army, to the final Conſummation of all Things.

I AM now come to the moſt pleaſing part of this work, that of painting the happineſs of a renovated world. As by the fall of the firſt Adam, a curſe was pronounced on the earth, as you will find in the 3d chapter of Geneſis; ſo, as I have already quoted, it is to be taken off by the victory of the ſecond. All that is obnoxious will be removed; happy ſeaſons ſhall be re-eſtabliſhed; no more tempeſts, plagues, wars, or famine. The earth ſhall bring forth the fulneſs of its increaſe; and every man ſhall be happy under his own vine.

The happineſs of Ireland, where the Meſſiah is now firſt to appear, will be inſtantaneous, be-

cauſe the abominably wicked will either be cut off or removed from it, and all that remain will be converted. Under the government of the Meſſiah, all that is good for man will be eſtabliſhed; and as the nations are brought under him, ſo will be their felicity. Great Britain will, I think, be the ſecond in order, and ſo on progreſſively with other nations; till at length, by the deſtruction of Antichriſt and his army, the univerſal reign of Chriſt will commence.

In this ſtate of happineſs on earth, the deſcendants of Jacob are to be pre-eminent. Their countenances are alſo to be ſuch, as to diſtinguiſh them from all others, and to beſpeak the ſuperiority that is given them. By looking back to the texts as to them, you will perceive I am warranted in theſe aſſertions. But is it to be thoſe Jews only who now deny Chriſtianity? No, no; they will, indeed, be alſo diſtinguiſhed, but inferior to thoſe who acknowledged the ſuffering Meſſiah. To explain this

I aſſert

I aſſert that there are multitudes of Chriſtians now on the earth, who are the deſcendants of Jacob, and they are to be gathered into the Holy Land.

You will obſerve, that all the Jews who acknowledged the Meſſiah at his firſt coming, abandoned Judea before the Romans invaded it, in the ſecond century. They then ſettled in the different nations that compoſed the Roman empire. After this they were no longer called Jews, but noticed in common as Chriſtians, with the Gentiles, who received that religion. When it became the eſtabliſhed one, all trace of the diſtinct extractions of thoſe who profeſſed it, utterly vaniſhed. But, though unknown to themſelves, it is no doubt recorded above; and probably thoſe who are ſprung from Jacob, have, under a divine but ſecret influence, intermarried with each other according to their tribes. The one hundred and forty-four thouſand who are to follow the Meſſiah, are expreſsly ſaid to be Jews, and

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are made up of twelve thouſand from each of the twelve tribes mentioned in the Revelation. Theſe are, undoubtedly, to be taken out of Chriſtians; for the apoſtles and early martyrs are to be among them. But not only they, but all the deſcendants of Jacob, who are Chriſtians, are to be gathered in the Holy Land, and to occupy thoſe countries that compoſed the empire of David, bounded on one hand by the Euphrates, and on the other by Egypt. They, and thoſe who are now Jews, who really from principle adhere to the Moſaic law, will then be claſſed into their reſpective tribes; and as it is written, the twelve apoſtles ſhall judge them, and David be their king; but the Meſſiah of courſe to be king over him, for he is to be the King of kings. This wonderful formation of what will be the greateſt and moſt diſtinguiſhed nation of the earth, is finely deſcribed in the 8th verſe of the 66th chapter of Iſaiah: "Who hath heard ſuch a thing? ſhall the earth be made to bring forth in one day? ſhall a nation be born

born at once? for as ſoon as Zion travailed, ſhe brought forth her children."

From the texts I have elſewhere mentioned, the city of Jeruſalem, which will be built after the houſe of Iſrael are gathered together, will ſurpaſs all that has ever appeared in the world. So will alſo every thing in that favoured land. But though it will have pre-eminence, happineſs is to be univerſal. No more diſeaſe is to afflict man, but all will die in a full old age, with the certainty of riſing to a glorious immortality. This certainty will ariſe from their beholding the one hundred and forty-four thouſand in immortal youth; and with them their female partners of eternity; for male and female conſtitutes man. Theſe one hundred and forty-four thouſand are to unite in themſelves the kingly and the prieſtly office, after the order of Melchiſedec. You will in a moment ſee the order and happineſs that muſt ariſe under governments placed in ſuch hands: and

and by them the certainty of immortality will be declared to their flocks. All that is myſterious in religion will be unfolded, and every doubt removed. For in the 14th chapter of Revelations: "And I ſaw another angel fly in the midſt of heaven, having the everlaſting goſpel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue."—And in the 7th chapter of Revelations: "But in the days of the voice of the ſeventh angel, when he ſhall begin to ſound, the myſtery of God ſhould be finiſhed, as he has declared to his ſervants the prophets."

I have before pointed out to you, that every man lives more than once. During the thouſand years of Chriſt's reign, all who are ſprung from Adam not in exiſtence at the time of its commencement, will be born again, and go through their laſt probation; dying, as I have ſaid before, with the certainty of riſing to immortal happineſs. With this agrees the text

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in the 14th chapter of Revelations: "And I heard a voice from heaven, ſaying unto me, Write, Bleſſed are the dead which die in the Lord, from henceforth, yea, ſaith the ſpirit, that they may reſt from their labours, and their works do follow them."

After the whole race of Adam have thus perfected their ſalvation, we find by the 20th chapter of Revelations, that the Devil is to be looſed for a little ſeaſon. There will then be on the earth only the one hundred and forty-four thouſand of the race of Adam. But the generation of vipers will be again there. It is thus deſcribed in the 20th chapter of Revelations: "And when the thouſand years are expired, Satan ſhall be looſed out of his priſon; and ſhall go out to deceive the nations, which are in the four quarters of the earth, Gog and Magog, to gather them together to battle; the number of whom is as the ſand of the ſea. And they went up on the breadth of the earth, and compaſſed the camp of the

ſaints about, and the beloved city; and fire came down from God, out of heaven, and devoured them. And the Devil that deceived them was caſt into the lake of fire and brimſtone, where the beaſt and the falſe prophet are, and ſhall be tormented day and night for ever and ever." Now it is not eaſy to account for, where theſe immenſe numbers under Gog and Magog are to come from. There are expreſſions, that the whole world is to be happy during the thouſand years. I am inclined to think, that what is meant by the whole world, is all the countries inhabited by the ſeed of Adam: and that there will be countries, perhaps ſuch as New Holland, where the tares recommence to live again, and that by the time the thouſand years are expired, they will become ſo numerous, as to anſwer the deſcription of them in the texts I have quoted.

After Gog and Magog, with their followers, are thus deſtroyed, this preſent globe paſſes away; the final judgment takes place; a new

new heaven and a new earth are created; and Adam and Eve, and their whole race, in the prime of youth and beauty, enter into immortal happineſs. We are told it is ſuch, that the heart of man cannot conceive. Any deſcription, therefore, that I can give, muſt be inadequate. But from the texts already quoted, and the 21ſt and 22d chapters of Revelations, I made a faint attempt at it, in a poem written by me ſome years ago, called Millennium. And I ſhall conclude this letter, by quoting the ſix laſt pages of that work.

And now th' Almighty bids, and earth diſſolves,
And back to chaos falls. Then at his word,
Another earth appears. No ſea is there;
For raging billows, and tempeſtuous waves,
And dangerous voyages, are allow'd no more:
But beauteous lakes, and ſtreams of living waters,
In abundance flow. Nor ſtorm nor tempeſt now.
Eternal ſunſhine, by ſweet zephyrs cool'd,
Are in their ſtead. This earth one garden ſeems,
That needs no culture, but ſpontaneous bears
Each different grain, and fruit, that now are known.
Its verdant lawns, by herds and ſheep ſpread o'er,
That bleed no more for man. In bliſs they live,

Without decay or increaſe. For man and beaſt,
In numbers full, no more ſhall multiply. * * * *
Each bird, each animal of ornament,
Or uſe, are here; and every tree and flow'r,
That can delight the ſenſes, here abound.
Gems and precious ſtones, and gold and ſilver,
Are ſtrew'd; common to all. Delightful buildings
Are prepar'd, and here no labour is requir'd,
Save what to reſt and pleaſure give a reliſh;
For of itſelf this earth, without decreaſe,
Produces all that fancy can demand.
Holy Jeruſalem in the midſt is ſeen;
Her ſtreets of gold; her walls of precious ſtones;
Her gates of ſolid pearl; her trees of life,
And ſtreams of living waters, all prepar'd,
And ready to receive their great Creator.
Meſſiah and his hoſt with wonder view
The new creation.—And thus the Almighty ſpeaks:
Ye, who o'er vice triumphant roſe, behold
Your bright reward. This earth's for ever yours,
With all imagination can demand;
For vice thus conquer'd, your wiſhes are your law.
Male and female my creation was, and man
Is but a part of that creation. His ſide
Produc'd a ſemblance of himſelf—a form
Like his, though ſofter; a voice like his, though milder;
A mind ſuited to his, though gentler; and looks
That ſpeak a ſweet reliance on that ſtrength

From which it came. Theſe join'd, alone can form
The perfect being, man: and therefore now,
For ev'ry male its female is redeem'd.
Haſte, then, and to yourſelves unite yourſelves;
Each heart will join its own, to part no more.
He ſpoke, and all obey'd. No jarring minds
Were here; for each receiv'd the hand he ſought—
And love, his love repaid. Though virtuous all,
Yet all were different. But ev'ry pair
Had kindred ſouls, and mutual thoughts of bliſs.
So wonderful the ways of God—not one
Of all this num'rous hoſt his lot would change,
Nor other make his partner of eternity *.
The earth its bleſs'd inhabitants receives,
And all its fruitful regions they poſſeſs.
Yet ſtill pre-eminence belongs to thoſe
Who by ſuperior virtue had attain'd
A greater capability of bliſs.
That faithful hoſt who in Millennium liv'd
The conſtant partners of Meſſiah's reign,
Jeruſalem inhabit. Their worth confeſs'd
By all, entitles them to this precedence;
Nor could the reſt of human kind, though ſav'd,

* As all who inhabit the new earth live for ever; and as male and female make up one complete man, in the ſcripture ſenſe, it follows there can be no marriages in heaven, the union of the ſexes being from the firſt complete; and in a ſtate of eternity and perfection, children cannot be ſuppoſed, becau e that would imply a progreſſive and imperfect ſtate, which is incompatible with eternal and undiſturbed felicity.

Its conſtant ſplendour bear. For there their God
Doth dwell—the light thereof. Eternal day
Reigns there; and night to them ſtill needful found,
Is there unknown. But as they chooſe, they viſit
Holy Zion's walls. Her gates for ever ſtand
Unclos'd, that all the nations may behold
The glorious Majeſty of Iſrael's God.
Thus, in eternal round, each wiſh, each thought,
Is gratified. What appetite demands,
Each bough, each field ſupplies. And for their thirſt
The vine provides nectareous draughts that ne'er
Intoxicate. Then with ev'ry cloſing day
Each happy pair unto their nuptial bed
Retire. As once did Adam and his Eve,
When innocence was theirs, ſo now do they:
And to the joys that bleſs'd them firſt, is given,
That good and evil known, the good's prefer'd,
Evil deſpis'd—and all are now allow'd
Freely to eat the fruit of life eternal.
Meſſiah, and the elect, to theſe enjoyments
Add ſuperior knowledge. For God to them
Reveals thoſe wonders, in which now the mind
Is loſt. Each tree, each flow'r, each bird, each fiſh,
Each beaſt, each inſect, then they comprehend;
The ſtars in wondrous order how they move;
And all exiſtence opens to their view.

THUS DO THE GOOD ENJOY IMMORTAL LIFE.
NO LAWS BUT THOSE ENGRAVEN ON THEIR HEARTS
THEY KNOW. THEIR PASSIONS AND THEIR APPETITES,
THUS RUL'D, GIVE EV'RY BLISS THAT FANCY FORMS;
WHILST THEY, IN EVERY JOY AND PLEASURE, OWN
THE HAND FROM WHENCE IT FLOWS. AND AS THEIR BLISS
IS ENDLESS, SO ALSO ENDLESS IS THEIR PRAISE.
ONE HEART, ONE MIND, ONE SOUL, DOTH ALL COMBINE
IN ADORATION TO THE GOD OF ALL.

FINIS.

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